

A
Comparison betweene
the auncient sayth of the Romans,
and the new Romish Religion.

Set foorth by *Frauncis Bunny*, sometime fellowe
of *Magdalen College in Oxforde.*

MATTHEW. 15. 13.

*Euerie plant which my heauenly Father hath not planted,
shalbe rooted vp.*



Printed by *Robert Robinson* for *Raph Jackson.*

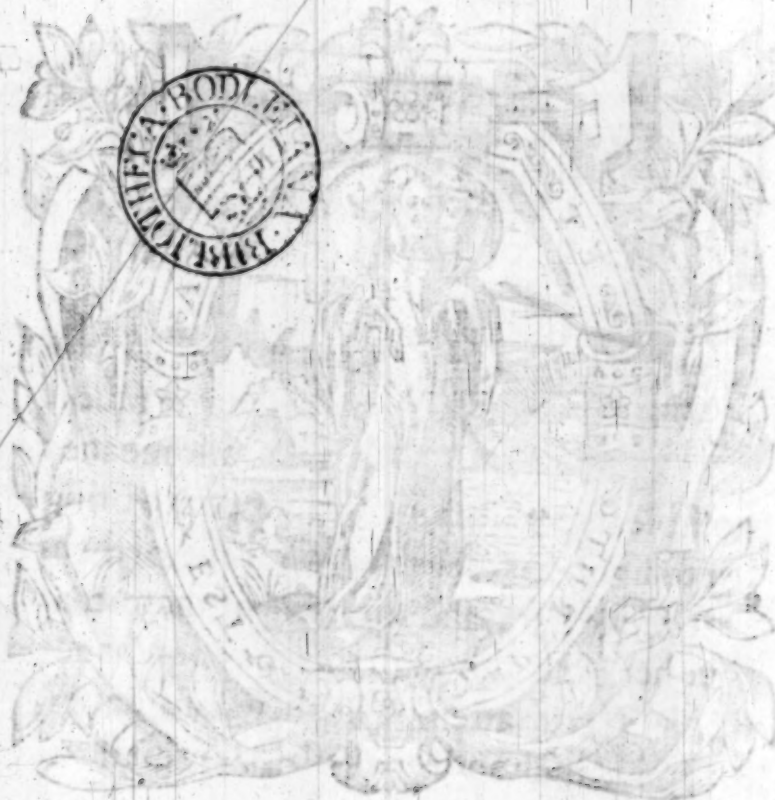
1595.

Comparison between

the ancient faith of the Romans
and the new Roman Religion.

Set forth by Francis Bacon, sometime fellowe
of Magdalen College in Oxenford.

Printed by I. W. at the Sign of the Gunne
in the Strand.



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1650.



To the Right Ho-

nourable my verie good Ladie

Katheren Countesse of Hunting-

don, Frauncis Bunny wilheth in-

crease of honour here, and euer-

lasting life else where.



F tructh shame not Contra va-
more of anie thing, lentinia-
then when she is hid, nos.
as *Tertullian* truely
writeth: then it be-
hooueth her friends
to do her that fauor,
that by all meanes

possible they will earnestly indeuor to bring
her to light, that shee may be seene of them
that seeke her, and knowen of them that
loue her. And although this may perchance
seeme a hard attempt in these our dayes,
wherin falschoode maketh so fayre a shew,

The Epistle Dedicatorie.

and hath so great appearaunce of that it is not, and euery man claimeth to the trueth; be their doctrines neuer so diuers, yet since God hath giuen vs meanes to driue away those thicke cloudes of error and ignorance, that the sunne of trueth may shine vnto the worlde, I haue indeuoured in this short treatise, to take away that colourable shewe of trueth from the Church of Rome, that the vndoubted trueth of the Church of Christ may the better appeare. For we haue a touchstone, the word of God that cannot lye; a rule that cannot deceaue, by which whatsoeuer we trie and examine, it wil soone bee seene whether it bee true or false. Truth also is a thing that is auncient, and hath bin alwayes, sayth *Tertullian*, and like the good corne that was first sown; but error is that bad seed which was cast after into that field by the enuious man. Seeing therefore that is true that was first, and what so euer cometh after is false: howe easie a matter is it for such as search, to see the light, and for them that inquire after her, to finde the trueth? For if it bee true that the Scriptures teach,

De virgini-
bus velan-
dis.
Tertul. de
prescripti-
onibus ad-
uersus Hæ-
reticos.

The Epistle Dedicatorie.

teach, & that onely, then al that is not agreeable to that truth, must needs bee false. And if that onely be nowe true, which in the Apostles times was true: no number of dayes or yeares shall prooue that not to bee false nowe, which then was not true. Therefore for the benefite of all such as loue the truth, I haue in this treatise set downe, the doctrine which was first taught and preached at *Rome* in the Apostles dayes, whereof no man doubteth, but that it must bee the infallible worde of God, and Christian religion. Then also I haue added thereunto that which is nowe holden for the Romishe religion and Catholicke fayth there. And because these two doe verie much differ, as hee that readeth will soone see (for indeede they are nothing like;) and wee are assured that that which Gods worde deliuereth, and was first, must needs bee currant, that which hath no warrant in the worde, and commeth after, must needs be counterfeite. I haue endeououred to bee short, because I hoped it would be the more willingly read, and the better remembred. And for that cause I

The Epistle Dedicatorie.

haue not aunswered the argumentes, which the Romish Catholickes vse for defence of their opinions, and the rather because it is performed in an other treatise. But I trust in this it will appeare, that hee that will embrace the Catholicke Fayth that was then, when the faith of the Romans was commended, whereof the Papistes make greate bragges, must needs detest that Romish fayth that is now, and accompt it most blasphemous. This little worke I haue beene bold to dedicate vnto your good Ladiship, not onely as a discharge of my duetie of thankfulnessse toward your Honour, to whome you bounde mee long since by manie vnderferued courtesies: but also because that then I knewe your great zeale, and feruent desire and loue to the trueth, and your Christian care to augment your knowledge of the will of G O D: Whereof I nothing doubt, but the Lorde hath giuen vnto you great and happie increase. To whose abundant mercies in Christ I commit your good Ladishippe, alwayes praying that hee will here confirme you in his trueth, and continue

— oued E A nue

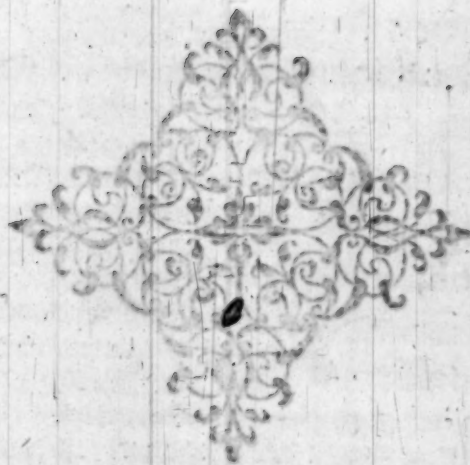
The Epistle Dedicatorie.

nue all his good graces tovvardes you, vn-
till hee shall take you out of this vale of
miserie, to raigne vvith him in end-
lesse glorie, Amen.



The Epistle Dedicatorie.

Wise all his good graces towards you
will hee bestow you out of his
mercy to bring you to the end
of the world Amen.





A Comparison betweene the auncient faith
of the Romans, and the new Romish Religion,
set forth by *Frauncis Bionny*, sometime fellow
of *Magdalen Colledge in Oxford.*

C H A P. I.



It is a dangerous ston-
bling block, which the
Church of Rome hath cast
in the waies of the igno-
rant, whereby they are
made to fall into the deepe
dungeon of Popish heresies
and superstitions, when
they beare the world in
hand, as much as they can,
that the Apostle in com-

mending the faith of the Romans that then was, or ra-
ther in testifying that it was published through the Rom. 1. 8.
world, doth approve the faith also that now is there
taught. True it is that onely they that are starke blind,
would stumble at that stone: for he that is but halfe
sighted, may plainly see that the Apostle speaketh but
of the faith of the Romans that then was, and doth not
promise or prophecy, that it should be so alwaies. In the
beginning God planted true Religion: the feare of him,
in the hearts of men and women: but in continuance of
time, that plant of the Lords own planting, was so over-
groven with the weeds of wickednes of life, and super-
stitions serving of God, that it was hardly to be sene e-
mongst

Auncient Roman faith compared

mongst men. In so much as of the times of Enos it is written, (as if the world had for a long time forgotten that there is any God) that then he began to call vpon the name of the Lord. Yea that which was at the first deliuered from God as a perfect rule of life, and written in the heart of man: Yet was by the corruption of man so blotted out, and by the darknes of our minds so defaced, that God was forced as it were to write it anew (that it might the better be remembred) in the tables of stone. Yea and such is the force of our naturall and hereditary infection, that we cannot long keep the truth sincerely deliuered vnto vs, without mingling, or mangling of the same. And therefore Tertulian teacheth vs truly, that the truth must be before heresy, euen as the body is before the shadow: And he proueth it by that parable of our Saviour Christ, wherein the good seed is said first to be sown & after the tares. And so concludeth that that doctrine is from the Lord, & true, that is first, & that which commeth after, is false and strange. And Ciprian also confirmeth the same, when for reformation of any error, he teacheth vs to haue recourse to the fountain. Which rule of Ciprian & Augustin also commendeth vnto vs, as a very good rule and worthy to be followed. And Vincentius Lirinensis in his Commonitory, doth not more earnestly inuend any thing then that without any addition, we keepe sincerely that which is deliuered: yea it is his onely intent & purpose, his whole drift & desire, to teach vs to loue that first was taught, and to eschew all new additions. Therefore howsoever religion at the first, was either at Rome or else where truly established, yet that is no good argument to proue, that it should so continue allwaies. Whereof if we would make any doubt, let vs looke backe vnto the Church amongst the Iews, where God established among them for his seruice and worship, every ceremony, so that in euery thing they had plaine direction by Gods lawe, how to beaue themselves: yet notwithstanding their owne inuentions which they added thereto were so many, that

Gen. 4. 26.

De præscrip.
aduers. hereti-
cos.
Math. 13. 24:

Contra epi-
scopum Ste-
phani.
De baptismo
contra Dona-
tist. li. 5. ca. 25.
Vincent. Cō-
mon.

with the new Romish Religion.

that Christ when he came complained: That by their traditions, they made Gods comendement of no authority. And if this befell vnto the people of the Iewes, of whom God made especiall choice, and toke them to be his peculier people: why may it not befall vnto the Church of Rome that is but one of the places among others, which God had chosen to set his name in? And if the goodnes which the Apostle commendeth in them, was not in them such a continual or eternal inheritance, but that they haue long since lost the same, as themselves cannot deny: how wil they be able to proue, that they must haue sincerety of faith for an euerlasting succession? I wil not here stand to examine what the Apostle meaneth by this word faith in this place, although that perchance might serue to lay their bzags. For amongst many significations of this word faith, there are two that may especially serue for the vnderstanding of that place. Sometime faith signifieth religion it selfe, or the rule of faith, as it is taken in this question, what faith or religion do you professe or are you of? And in this sence it must be taken in this place to pleasure the papists. And in another sence faith may here signify their forwardnes, confidence & constancy in this their religion: and so it seemeth that the Apostle here doth vnderstand it. And then this is the sence of these words: It is spoken of in al the world, how readely you receined, & constantly continued in the faith. And thus doth Christostom seeme to expound this place, when he saith that the Apostle giueth thanks for their faiths confidence, as if he would by the latter expounde the former, by confidence teach what he meaneth by faith. And euen Tho. of Aquin doth so take it: The Romans (saith he) are commended for their faith, because they yelded to it so willingly, and stood in it so stilly. And this place thus expounded, doth not proue their faith to be Catholicke: for many are constant that oppugne the Catholicke faith. Neither yet will I oppose vnto this some other places, where the Apostle may seeme perchance to giue as great, if not

Math. 15. 6.

Rom. 15. 14

Ad Romanos
Serm. 2.Tho. Aquin.
in Rom. lect. 5.

Auncient Roman faith compared

1. Theſſ. 1. 7. 8.

greater commendation vnto other Churches; and yet were not they thereby aduanced to be the onely patterns that all other should follow, as they would haue this of Rome to be. For the Apostle writing to the Theſſalonians, testiſieth of them, that they were an example or patern not only to them of Macedonia & Achaia, but that their faith was ſpced abroad in all the world. Is therfore the faith of the Theſſalonians at this day the true faith becauſe it was ſo ſometime? If you ſay it is not, what is ſaid here moze for the Church of Rome, then was ſaid for that of Theſſalonica? Although therfore to their immortall praiſe, this iuſt & due commendation belonged vnto them who followed that ſincere faith and holy profeſſion, which at that time was taught at Rome: yet hee cannot as much as ſeeme to be a Chriſtian (as Ciprian ſaith) who continueth not in the trueth of that goſpell and faith. Others by it is euident, that vnleſſe the Church of Rome can ſhew, that they hold that ſame faith now, that their predeceſſors did whom S. Paul commended, this praiſe of thoſe faithfull Romans, belongeth no moze vnto them, then this promiſe that God made to Abraham, That God would be his God, and of his ſeed, pertaieth to Iſmael and Eſau who although they came of Abraham as touching the fleſh, yet were they and their poſterity a godleſſe and a graceleſſe people. But that it may appere as clere as the Sunne at noone day, that vnder an honeſt cloke of ancient religion, they ſeake to couer their new found ſuperſtitions (and whatſoever man hath deniſed is but new) and vnder the name of holy faith, they commend vnto vs, their groſſe Idolatries, and moſt profaned blaſphemies: My purpoſe is, (if God with his good grace ſhall aſſiſt me therein in this ſhort treatiſe, byieſſy to ſet downe, both the ancient religion of the Romans, which at that time was taught and receiued in Rome, when this their faith was publiſhed in the whole world: and alſo the faith or religion that

De vni. eccle

And one the contrarie it is good
advise that St Auguſt. de Doctr
Chriſtiana li. 2. cap. 18. giveth
let every god and true Chriſtian
acknowledge the truth to belong
to his maſter whereſoever he
ſhall find it

Gen. 17. 7.

with the new Romish Religion.

that is now, so violently defended of the Church of Rome and is (although vniuersally) called, the Catholick Romish religion: that we comparing the one of them with the other, may see how unlike they are, and that they cannot flow both from one fountaine, or both of them be taught of one spirit. And if we will knowe the auncient religion of the Romans, and the faith whereunto the Apostle giueth so good a witnesse, wee can haue no way more certaine, then to trie what was taught in the Church of Rome then. For that onely can be called that Roman faith, that was then taught in that Church, and beleeued of the faithfull there. All which with reuerence we receiue, and most faithfully beleue. But the additions of later times, and that which since they haue fogged in vnder the name of that auncient Roman faith, wee iustly reiect, as water mingled with the pure wine, whereby the wine is corrupted, or as myze or filth that hath sullied the fined gold, whereby the excellencie of the gold is blemished, or as tares and weeds sowne in the field where first good coyne was sowne, whereby the growing of the good coyne is hindered. But what so euer the Apostle Saint Paule writing to the Romans, doth teach them to beleene, whatsoever faith he would haue them to holde, that we acknowledge to bee in deede the true Roman faith, in the which he is desirous to confirme and strengthen them by some speciall gift, and to haue mutuall conference with them, no doubt to encourage them to continue constantly therein. Yea what so euer he teacheth in that Epistle, whether it bee to establish them in that they had learned, or to instruct them more perfectly in any poynte whereof they were yet ignorant, I say all that wee embrace as the auncient faith of the Romans. Moreover whatsoever Saint Peter who they say was Bishop of Rome, and that hee wrote his first Epistle from Rome (so; rather then

Rom. i. 11. 12.

Auncient Roman faith compared

De Rom. pont
li. 2. cap. 3.

In Rom. 1. 8.

Saint Peter should not be proued to be at Rome, they are content to cal Rome Babylon) whatsoeuer I say he wrote in that Epistle, which they say that he wrote from Rome we also most readily receiue as that old and authenticke Roman religion, whereof we will make no doubt at all. And further, whatsoeuer doctrine can be proued out of Saint Markes Gospel, which Maister Bellarmine goeth about by testimony of sundry auncient writers to shew, that it was written at Rome, as he heard Saint Peter preach the same, that also we will acknowledge to bee the Roman faith, which is still to be followed. So that whatsoeuer eyther Saint Paule wrote to the Romans, or Saint Peter being (say the papists) among the Romans, wrote vnto the dispersed Iewes, or Saint Marke at Rome haue taught, and what soeuer is consonant and consenting therewith, that is vndoubtedly receaued of vs. But that which cannot be found agreeable to any of these writings I trust any indifferent reader will think, that we may iustly suspect, as neither taught by those godly teachers, neither yet beleued of those famous and faithfull schollers, and therefore of none acknowledged at that time for the faith of the Romans. And if then it were not the faith of the Romans: what need either the Rhemistes in their edition of the testament, or all the rest of them, so confidently to bragge, that the faith of the Romans was so commended of the Apostle? Must it needes follow that the Romish faith that now is, is true, because that was good and godly? Suspend thy iudgement (good Christian Reader) and come not with a preiudicate opinion. Trie and then trust, proue and examine whether we or the Romish Church, come nearer to the auncient Roman faith, and bee bolde to heare and followe them, that beleue as those first beleeuing Romans were taught and beleueued. And who so euer they bee that dissent from that faith, or

Iwarus

Therefore let vs followe the Christian and godly counsel of St Ambrose in Luc.
U. 6. cap. 9. It is for the sake of any church, that remember the
7
with the new Romish Religion. *not the foundations of the
Ap. Peter's preaching, it
must be preserved, lest it
bring any stain of infidelity.*

swearne any thing from that religion, or ad any thing to
that doctrine, say not to such, so much as God spaketh. For
they are in dead heretiks and enemies to Gods truth,
they are the corrupters of his most sacred word, they are
the verie botches and blanes of all Christian Religion.
And that thou maist (good Christian reader) more rea-
dily see, and more easily iudge, both of that old Roman
faith, and this new Romish Religion, my meaning is so
to compare the one of them with the other, that at one
view, thou maist see them both. Wherein I dare pro-
mise nothing, but sincere dealing, both in setting down,
whatsoever Saint Paule, Saint Peter, or Saint Mark
haue taught vs, concerning such points as are in questi-
on: and also in pointing vnto the doctrine of our aduer-
saries, I will not charge them with any thing vntruly,
I will not falsifie any of their writings, that the truth
may appeare, and God may haue the glozie. Let vs ther-
fore see first what was then, and what is now taught
there of the word of God.

CHAP. II.



Saint Paule in that Epistle that he writeth
to the Romans teacheth, that The Gospell
is the power of God vnto saluation, to eue-
ry one that beleaueth. By the Gospell, he
meaneth that part of Gods word, that
preacheth vnto vs that ioyfull newes of
our attonement made with God, which elsewhere he cal-
leth the word of Reconciliation. This word he saith is
The power of God: For the weapons of our warfare are
not carnall, but mighty through God, to cast down holds,
casting down the imaginations, and euery high thing that
is exalted against the knowledge of God, and bringing into
captiuitie euery thought to the obedience of Christ. Of
this

Gods word
powerfull and
necessarie for
all.

Rom. 1.16.

Gospell.

2. Cor. 5.19.

The power
of God.

2. Cor. 10.4.5.

Auncient Roman faith compared

Ierc. 23. 29.

Hcbi. 4. 12.

Esay 49. 2.

Iam. 1. 22.

2. Timot. 3. 16.

1. Pet. 1. 23.

Esay 66. 2.

Mark. 4. 8.

this powerfull word, GOD spake long before Saint
 Paules time by his Prophet Ieremie. Is not my word
 euen like a fire saith the Lord, and as a hammer that brea-
 keth the stone? Of the power of this word the apostle wit-
 teth, that It is liuely, and mighty in operation, and shar-
 per then any two edged sword, and entreth through, euen
 to the deuinding asunder of the soule and the spirite, and of
 the ioints, & the marrow, and is a discerner of the thoughts,
 and intents of the heart. Yea, Christ himself in the Pro-
 phet Esay is brought in confessing, that the Lord Hath
 made his mouth like a sharpe sword. So that this word is
 neither so blunt or dull, or so vnable to make the man
 of GOD perfect to euery good work, as the aduersaries
 of the Gospell would haue vs to imagine it to be. So
 that in this place Saint Paul doth giue testimony, that
 the word of God is as Saint Iames saith, able to save
 our soules: And profitable to teach, to reprove, to correct,
 and to instruct in righteousness. Saint Peter therfore doth
 liken the word to a seed, and that to such a seed, as doth
 (if the fault be not in vs) spring and grow vnto eternall
 life. For as the good seed, if it be cast in a good ground,
 and moistned in due season with the dew of heauen, can
 not but be fruitfull when the time shall serue: euen so
 Gods word, if it sound To him that is poore, and of a con-
 trite spirit, and trembleth at his words, and be watered
 by the graces of Gods holy spirit, it cannot, it will not
 be vnfruitfull. Saint Mark also in that parable of the
 seed that falleth vpon the good ground, and brought forth
 fruit, some thirtie, some sixtie, some a hundred fold: doth
 sufficiently testifie vnto vs of the efficacie of the word,
 if by reason of the infirmitie of our flesh, and corrup-
 tion of our sinful nature, the edge thereof be not rebated,
 and the force hindered. Not because I ascribe such force
 either vnto the sound, that we may heare, or the letters,
 that we may read, but vnto the sence and substance of the
 the

with the new Romish Religion.

the word; unto the lesson that may be gathered out of the same. Whereunto we see Saint Paule writing to the Romans, and Saint Peter being at Rome (as our aduersaries affirme) and S. Marke also there according to the doctrine of S. Peter as they tell vs, penning his gospell, do giue this effect that it is of power to saue, and the very saue of eternall life. They find not therein any such hardnes, as should diue men and women from the reading therof. They find no such dangers, they spy no such perils. But on the contrary it was holden for good doctrine at Rome, when Saint Peter did write (if from thence he wrote) Alwaies to be ready with all meeknes and reuerence, to answer to euery body, that shall aske a reason of that hope which is in you. And that this is required of euery man & woman, that should sanctifie the Lord God in their hearts, euen of seruants, and not of maisters onely, of wiues, and not of husbands onely: it is more plaine, then that it can be probably denied. Now to yeld a reason of thy faith, requireth much greter knowledge, then to make confession of thy faith. So that here the Apostle seemeth to require that of them, that S. Paule doth assure himselfe that he shal find in them, namely that they are so filled with all knowledge, that they can admonish one another. Yea this knowledge is so necessary for all Christians that Saint Paule alwaies wisheth it to be in such as he writeth vnto, and prayeth that they may haue it. But seeing this hope that is in vs, is grounded vpon the word (for otherwise it is but a foolish fancy, and no sound hope) the knowledge whereby wee must be made able to answer of the same, must be the knowledge of Gods worde. Yea whatsoever besides that we doe know it may perchance some way satisfie our humour, and serue for some turnes, but this one knowledge, is that onelie that is necessary and without which we cannot but erre, as Saint Marke himselfe reporteth vnto vs that Christ told the Iewes: Doe you not erre, because you know not the Scriptures? So that we see, that the auncient doctrine

1.Pet. 3.15.

Rom. 15.14.

Philip. 1.9.10
Coloss. 1.9.10.

Marke. 12.24.

Auncient Roman faith compared

of the Church of Rome was this: That to knowe Gods word is the meanes of power whereby God saueth vs, and the seede of everlasting life. And therfore as the knowledge thereof is comfortable and profitable, so to be ignorant thereof, is very dangerous for any Christian man or woman.

Gods word
reproched.

Jac. 1. 18.
Doubtful and
not sufficient.

Ignorance
mother of de-
uotion.

Dangerous.

Gods word
must haue
power from
man.

Eccl. 12. 11.
de auto Eccle.

Marke 4 3.

But the now *Romish* Church, doth not onely suffer without any publike shewing of their mislike, the sacred Scriptures, and Gods written worde, to be most reprochfully disgraced, and blasphemously scorned at, by comparing it to a leaden rule, a nose of wax, Inkye diuinitie, and with such like prophane and godlesse scornes: but also they teach, that that word of truth wherewith (Saint *James* saith) God hath begotten vs, is doubtfull and may be wrested any way: it is not sufficient to teach vs all truth, without the helpe of traditions: it is harde to be vnderstoode, and therefore the people must not reade it. And that it is best for the people to be ignorant still: for ignorance is the mother of deuotion. So that we see the auncient Church of *Rome* commended vnto vs Gods word as most necessary for Christians: the now Church of *Rome* condemneth the same, not as needlesse onely, but euen as hurtfull and dangerous. They hated ignorance as a sworne enemy to Christianitie: these reuerence her, as a fruitfull and the onely mother of popery. Therefore the olde faith of the *Romans*, and the newe *Romish* religion are in this nothing like. And yet there is not any greater disgrace, that they can lay vpon this powerfull worde, then that which blasphemously they affirme, and prophanely maintaine, that euen this power of GOD, and immortall seede, hath no power at all or authoritie, vnlesse the Church authorize the same. As though this power of God, that it may be powerfull, must receiue power from man: and this seede, that GOD that sower went forth to sowe, cannot growe, vnlesse man giue it increase.

CHAP. III.

with the new Romish Religion.

CHAP. III.

Here is also in these daies great question what is Gods word, that is to say, what that word is, that should be the rule of religion and conuersation. For the which the old religion of Rome was this: That in any wise they should take hede of such as make diuision, and giue occasion of euill contrarye to that doctrine which they had learned. And S. Paule prayeth that they may be Confirmed according to his gospel, and preaching of Iesus Christ. As for other worde then that hee did teach, or other gospell then that he did preach, as he here teacheth the Romans, that they ought not to beleue, so he flatly writeth to the Galathians, that If he or an Angell from heauen, preach any other gospell, they should be so farre from receiuing it, that they should hold him accursed that bringeth it. And S. Peter commending the worde whereby men (by their sinfull nature mortall) are made immortall, pointing vnto that word sheweth what it is, And this is (saith he) the word, which by the gospell is preached vnto you. And in the end of this his first epistle he protesteth, This is the true grace of God wherein ye stand. That is to say, this faith or religion that you haue bene taught, this doctrine of the gospell which you haue learned, is the true faith, the true religion, a true doctrine. For so do Claudius Guiliandus and Iac. Faber no enemies to popery expound it. Then by the old faith of Rome we see, that that which they then preached, and that which was agreeable to that rule, is the truth: euen that which was then *Depositi* committed or taught, not any thing that should be afterward committed to them or taught. And this is in trueth that old worde of God, which was then acknowledged for Gods word, and had not any beginning from later times, this is indeed an auncient religion, Which was promised before by the Prophets in the holy Scriptures. But the now Romish faith cannot abide this doctrine. And therefore our new M. of Rome haue decreed, that al the books of the old

What is Gods word.

Rom. 16. 17.

Gal. 1. 9.

1. Pet. 1. 25.

1. Pet. 5. 12.

Rom. 1. 2.

Auncient Roman faith compared

Apocrypha &
traditions ad-
ded to Gods
word.

and new testament (as wel the Apocrypha as Canonical) and also the traditions themselves concerning faith or maners, shal with like affection bee beleueed, and with like reuerence receiued. Yea & they are not ashamed to teach that these their traditions are more necessary and profitable then Gods word. We see then that the old religion of *Rome*, taught both by *Peter* and *Paule*, is to rest in that worde that then was taught without adding thereto. The *Romish* religion that now is, doth arrogate vnto themselves alwaies to adde as they see cause, which their additions are nothing else but an augmenting of the heapes of their superstitions: whereas *August.* *Hierom.* & others, appoint the listes and limites of Gods word, to be the Law, the Prophets, the Euangelistes, and Apostles.

CHAP. IIII.



hen let vs come to the question of iustificati-
on, which is þ very summe of true *Christian*
diuinity. And it is the intent and purpose of
the Apostle in the Epistle to the *Romans*, most
exactly to teach the same. For when the god
sed of our free iustification in and for *Christ* was sown in
the ground of their harts: then came the envious man and
sought to sowe sundry sorts of bad weeds there also. For
some there were that were altogether enemies to the gos-
pell of *Christ* as were the obstinate *Iewes*, who could not
abide to heare of this salvation by *Christ*. Others beleued
in part the gospel, but thought yet that the ceremonies
which God commanded (not knowing that they were ap-
pointed but vntill the time of reformation should come)
should not be abrogated, and therefore would mingle the
Law with the gospel. Who also looked to be iustified by the
Law and the woorks therof, because it was promised: Hee
that doth these things shall liue thereby. There were also a
third sort perchance, namely such as were converted from
Gentilisme that being proud of that grace that was brought
vnto them, were not onely moze secure of their owne estate,
then

Rom 10. 5.

with the new Romish Religion.

then was for their safety, but also despised the Jewes as a people so reſected, as if God vnmindfull of his promiſe, would neuer be reconciled to them again. Againſt al which the Apoſtle in this Epiſtle teacheth, that al people that be-
 lieue, of whatſoever cuntry or nation, are freely iuſtified by
 faith in Chriſt. And firſt he prometh that neither lew nor
 gentile (vnder which two al are comprehended) can be iu-
 ſtified by doing the woꝛks of the Law, becauſe none can
 fulfil the Law, neither the gentiles by that light of nature,
 the Law wꝛitten in their heart, neither the Jewes by that
 knowledge of the Law that they ſo much bragged of. And
 this the Apoſtle perſoꝛmeth (as the diligent Reader may
 obſerue) from the xvii. verſe of the firſt Chapter, vnto the
 xxi. of the third chapter. So that he flatly concludeth. Ther-
 fore by the woꝛks of the Law, ſhal no fleſh be iuſtified. Now
 this place being ſo plaine as it is, againſt iuſtification by
 woꝛks, the doctrine of merits is quite ouerthrowne, if ſome
 color be not deuised to auoid the ſoꝛce of this testimony.
 The Romiſh Catholiks therfoꝛe indenoꝛ as much as they
 can to make vs beleeue that thoſe woꝛdes muſt haue ano-
 ther ſence and vnderſtanding, then we take them to haue:
 but what ſence that is they are not yet reſolved. For
 ſome ſay that the Apoſtle by the woꝛkes of the Law mea-
 neth the woꝛks of the Ceremonial Law, and in deed many
 of the Papiſts do ſo expound it. But Maſter Bellarmine li-
 keth not of that anſwer, & confeſſeth in plain termes that
 not onely the obſeruation of the Law of ceremonies, but
 alſo the keeping of the moꝛal Law is excluded from iuſti-
 fication: but yet he would haue vs to imagine, that onely
 ſuch woꝛkes as are done befoꝛe we beleeue, are denied to
 iuſtifie vs. As foꝛ the woꝛkes that we doe after, they doe
 iuſtifie and merit as they teach vs. And this their abſurd
 opinion, proceedeth of their ignorance of the intent and
 meaning of the Apoſtle in the Epiſtle to the Romans.
 For Maſter Bellarmine in the place befoꝛe alledged, doth
 affirme, that the Apoſtle there, as alſo in his Epiſtle to the

iuſtification
 by faith with-
 out the woꝛks
 of the Law.

Rom. 3. 20.

Bellarmin. de
 iuſtifi. li. 1. c. 19

Concil. Trident.
 Seſſ. 6.
 Againſt merit.

Auncient Roman faith compared

Rom. 1. 8.

Rom. 3. 27.

28.

1. Cor. 1. 31.

Rom. 11. 6.

1. Pet. 1. 3.

5.

Galathians, goeth about to proue that none can be saued without faith, or without Gods mercy: which is in deed the trueth, but it is not the whole trueth. For he is also as carefull to take away the confidence that any had or might haue in their owne workes. And because he wylteth to them who had faith already (so), Their faith was published throughout the worlde :) and teacheth vs that all our reioycing, by this iustification by faith in Chyist is taken away (but where is merit, there is reioycing in our selues) therfore it is plaine that the Apostle excludeth here from iustifying al workes. This also appeareth by the setting down the true cause of iustification (By faith) and remouing the wrong cause in so general termes: (Without the works of the Law); that also the Apostle doth after in the example of Abraham. All which may teach vs, that S. Paule here indenojeth, to take from all workes, when soeuer we doe them, all hope of being saued thereby, to the end that our pryde in our owne workes being abated, and our boasting taken away, He that reioyceth may reioyce in the Lord. For this cause also the Apostle doth afterwards so set workes and merit against grace, as if the one of them doth quite ouerthrow the other: If by grace, not now by workes, for then grace is no more grace: but if it be of workes, then is it now no grace, for then worke is no worke. We see then, that S. Paule teaching that we cannot be iustified by workes, to the end that our Iesus may be indeed a true, onely, and perfect Sauiour, and fully saue vs from al our sins, taketh away from all our doings the hope of meriting and deservng the same. And to this end the Apostle S. Peter also, in the beginning of his first Epistle doth make mention of Gods aboundant mercy whereby we are not onely begotten to a lively hope, but also Kept by the power of GOD through faith vnto saluation.

Therefore I say hee teacheth vs, that we obtaine this by Gods greate goodnesse, because hee woulde not haue vs any thing to trust in our merites, but in that, God of all grace,

with the new Romish Religion.

grace, who will make vs perfect, (foz our woꝝkes cannot
 do that) that we may ascribe, To him glory and dominion
 for euer, (and not to our selues, oꝝ our goodnes.) But if
 any man replie that this doctrine sameth contrarie to
 that which Saint Paule wꝛiteth to the Romans, That God
 will rewarde euery man according to his deedes: **Obiect.**
 As to that Saint Mark reporteth that our Saniour Chꝛist promised,
 That he, who in his name, gaue a cup of cold water to drink
 to his seruants, should not leese his reward, thus I an-
 swere: God in mercie promisseth reward to such as do his
 will, and in mercie he likewise perfoꝛmeth the same, not
 waighing the woꝝk, but remembꝛing his mercie. So
 that herein wee may rather commend Gods faithfulness,
 in keeping his promise alwaies: then esteeme of our
 woꝝkes. Foz who will think that a cup of cold water gi-
 uing, may be woꝝthy of eternall life? And the woꝝds of
 Saint Paule are plaine enough, if we tꝛanslate them not out
 of their naturall sence. Foz we denie not that GOD re-
 wardeth men According to their woꝝkes. And the place
 proueth not that GOD rewardeth them For their woꝝkes,
 and that sence onely can establishe their doctrine of me-
 rites: but thapostle saith there onely thus much, that
 good woꝝkes shall haue a good reward of eternall lyfe,
 glorie, honoꝝ, and peace: Cuill woꝝkes their due reward
 of wꝛath, indignation, tribulation, and anguish. So
 that according to the qualitie of their woꝝkes, (the qua-
 litie I say, and not the merite) GOD in mercie, accoꝛ-
 ding to his promise, shall giue honour and immoꝝtalitie
 to them that seke to serue him. This therefore stand-
 deth still, the vndoubted old faith of the Romans, That
 by the woꝝkes of the Law, there shall no flesh bee iusti-
 fied in Gods sight. Foz howsoeuer Abraham was iusti-
 fied by woꝝkes (befoze men) as others also are iustified,
 that is declared and accompted befoze men iust,) by
 woꝝkes, and not by Faith onely. (Foz euen Saint Bede ex-
 poundeth that place of Saint Iames, foz the appꝛouing of
 Abrahams
 Rom. 3. 10.
 Rom. 3. 6.
 Mark. 9. 41.
 Solution.
 Rom. 3. 20.
 Iames 2. 21.

Auncient Roman faith compared

- Abrahams faith or making it to appeare) yet I say, Before God, workes cannot iustifie. And this is the auncient Roman faith, receiued also and taught of the auncient Fathers, both writing of this Epistle to the Romns, and else where. Chrysostome saith, that this righteousness is called Gods righteousness, because man cannot work it but God only. And after, That the Sonne hath perfected it whole with his blood. And in another place verie notable: For thou shalt not obtaine (this righteousness) by thy trauels and labours, but thou must freely receiue that which is from aboue of Gods free gift: bringing with thee of thine, only this one thing, namely that thou beleue. Then which words, what can more plainly impugne the doctrine of our aduersaries, or shew what was the iudgement of this auncient father concerning this point? But that consent and consenancy which we find in many of the Fathers, as in Origen, Hierom, Ambrose, Isichius, Basil, Athanasius, Primasius, Hillary, Theodoret, Bernard, giuing that work to Faith only, to saue or iustifie, may sufficiently perswade us how fast they held this old Religion, or Romish faith, that a man is iustified by faith without the works of the Law. I may therefore I trust with Cyprian conclude, that If Abraham beleued God, and it was accounted to him for righteousness: Euery one also that beleueth God, and liueth by Faith, is found iust, and is declared to be alreadie made happy and righteous in faithfull Abraham.
- But** the new Romish Religion is this, That good works do merite iustification and eternall life, So that by their good works they say they can satisfie for their sinnes. And for this cause when at shrift they haue confessed their faults, their ghostly father (for so they terme him) will inioine some penance vnto them, wherby they tell them that they may satisfie for their sinnes, and make recompence to God for them. For almes and fasting (saith one) doth easily carie men into heauen. And thus in this their new Religion they do not only expressely set themselues against that old Roman faith, wherin
- we

In Rom. Ser. 7.

In Rom. Ser. 2.

Faith only.

Rom. 3. 28.

Lib. Epist. 2.
Epist. 2.Works iustifie.
Concil. Trid. sess.
6. can. 26. 32.Ioh. Bethel. in
ration. 1. diuin.
cap. 65.

with the new Romish Religion.

we are taught that good workes cannot iustifie before God, but also blasphemously they rob Christ of his office, who is in truth onely that Lambe of GOD that taketh away the sinne of the world: and is the propitiation for the same. Who with one offering (by offering himselfe a Sacrifice for our sins) hath made perfect for euer them that are sanctified.

Iohn. 1. 29.

1. Iohn. 2. 2.

Heb. 10. 14.

C H A P. V.



As this ancient faith which was then faith of the Romans when their faith was commended, both put vs past hope of being saued by our workes: so it both teach vs that this salvation is without our merit freely bestowed upon

The maner of
iustifying by
faith.

Rom 3. 24. 25.

vs that beleeue. Wee are (saith S. Paule) iustified freely by his grace, through the redemption that is in Christ Iesus, Whome GOD hath set forth to be a propitiation by faith in his blood, in declaring his righteousness, by the forgiuing of sinnes that are past, &c. In which wordes wee see againe that our iustification is free, therefore not for our workes, but by grace. We see the meanes of this our salvation, euen the redemption that is in Christ Iesus. We are also taught the meanes how it is applied to vs by faith: And that not simply by faith, as if it were free for vs to repose this our faith and confidence, according to our owne fancy, vpon any helpes that we can deuise, but by faith in his blood. Then also we learne here what is this iustification, the forgiuenes of sinnes. But is Christ onely profitable to them that were in his time, and to vs that haue bene or are since? Yes verily He declareth his righteousness in forgiuing the sins that are past, such as his chosen seruantes haue committed since the world began, for so both S. Ambrose, and their owne friend Tho. of Aquin seeme to vnderstand the sins that are past. Which for mer sin or sin that are past seing it is receiued by so gene-
rall a consent of the olde translation, and the interpreters, I take from the
maruell that the Rhemists do leaue it out. If we had so done
we should haue bene cryed out vpon, for falsifiers of the
word of God, and deprauers of the same. I would also

The Rhemists
take from the
word.

Auncient Roman faith compared

aske why in translating into English, they would rather re-
taine the Latin worde *Gratia*, then let do one the English
word Freely. What was the English so plain, that you could
not devise any colour, that might seeme plausible to your
sauiours, for the maintenance of your new heresie? If you
thought so, why giue you not glozy vnto God, confessing your
error, that others might learne by you, not to be deceiued
any longer. If you saw not your mistaking why when you
should translate and make the worde plaine, doe you so hide
this light, vnder the close bushell of your wordes, vnknown
to them that shoulde read your booke? For thus our newe
Masters of Rheimes do translate. Iustified *gratis* by grace &
c. what these mean by translating thus let the world iudge.
But the summe of the auncient doctrine is this, that we are
iustified freely without deserving euen by the forgiveness of
our sinnes through faith in Christ his blood, which is gather-
ed not onely out of the wordes of S. Paule by me asledged, but
also through out all his Epistles. Which testimonies I omit
because that which is already said is so plaine, and my espe-
ciall purpose is to shew what hath bene the auncient faith
of the Romans. As therefore we see what S. Paule taught
them, so let vs see if S. Peter in that his Epistle, which they
say he wrote from Rome, haue said any thing for that point.
Hee saith That we are kept by faith vnto saluation. And that
The reward or end of our faith, is the saluation of our soules.
And againe that Christ was shewed in these last times for your
sakes (saith he) which by his meanes doe beleue in God. And
whosoener shall mark, how the Apostle S. Peter in that first
Chapter, of his first Epistle, doth set forth the excellency of
our hope, and the redemption that we haue in Christ, which
is the end or reward (not of our workes) but of our faith, yea
how that Christ is shewed for vs that beleue, and that the
Apostle in speaking of our saluation doth not make our
workes any cause thereof, but on the contrary ascribeth it
wholly to Gods mercy, euen to his abundant mercy appre-
hended by faith: he must needs confesse that S. Peter hauing
so good occasion to haue spoken of iustification by workes & yet
not hauing once mentioned the same, had not any purpose
to

Rom. 3. 24.

1. Pet. 1. 5.

9.
10. 21.

with the new Romish Religion, A

to deliuer that doctrine, that our own works may iustify vs.

But our new *Romish* Rabbies that haue nothing to vantage themselves of, but the rotten ruines of auncient Rome, can abide no doctrine worse then this that wee are iustified by faith in Christ his blood. It is heresie with them to say, that wee obtrayne forgiveness of our sinnes by faith in Christ. But to attribute that which onely Christes merites by his death and blood-shedding, and faith apprehendeth, to holy bread, holy water, pardons, *Agnus dei*, blessed graynes, pilgrimages, monkes, bookes and cowles, candels, crossings, and such like trifling trash is good deuotion, and sound religion. That which they call heresie, we teach word for word, out of the auncient doctrine of the *Romans*. But that which they would haue the people beleue, concerning these toys, *S. Paul*, *S. Peter*, and *S. Marke* his scholler, would haue been ashamed to haue taught it, to any Christians.

Iustification taught by Christ and his Apostles heresie.

Papish iustifications.

CHAP. VI.



Saint Paul hauing planted and proued this doctrine of iustification by faith in Christ, as he doth in the fourth chapter of this Epistle to the Romans, and else where in many places: hee then teacheth that in respect of this grace, we should be so far from being imboldened to sin, that on the contrary we are the more bound thereby to holines of life. For whosoever is dead to sin, must not liue to sin. But we if we be not baptised into Christ, are dead to sin: Therefore such as are baptised into Christ, may not liue to sin or in sin. Yea it is good reason that the seruant obey his Master, but we are Gods seruants by promise in baptism, therefore him we must obey: then we cannot obey him, which God hateth, for he biddeth, and punisheth, but we must serue God our Master in holines and righteousness. And whereas no man euer more plainly taught, our free iustification in Christ, without our works or merites, or any inherant righteousness, even by the forgiveness of our sinnes, then the Apostle *S. Paul*, both in this epistle and else where: yet no man more earnestly and

This doctrine of iustification by faith in doctrine of liberty.

Rom. 6. 1. 3 & c.

sinne

Auncient Roman faith compared

1 Pet. 1. 24.

effectually then he, exhorteth to holines of life, good woꝝkes, and all Christian duties: sinne and security haue not a sharper enemy then he is. S. Peter also teacheth vs that Christ his Owne selfe, bare our sinnes, in his body, vpon the tree. Whereby he sheweth the satisfaction that he hath made, to be the attonement betwene God and vs: and that without vs he hath done it, himselfe I say in his owne body hath paid that price, and taken away the condemnation due to the sinne that we haue committed. Hee hath done it vpon the tree by his death and passion, purchasing thereby eternall redemption. What can the Apostle say moze plaineely, to teach vs that the satisfaction foꝛ al our sinnes is already perfected so in and by Christ, that our owne woꝝkes can be nothing acceptable to satisfie foꝛ them, oꝛ that there is not to that vse any neede of them? What then? Seeing he beareth our sinnes shall we lay loades vpon him, and by our sinne and vngodly life, doe what wee can to make his burthen heauier? No no, he hath done all this that wee who (by this benefite of Christ) are dead to sinne, should liue to righteousness. For if GOD be our God, wee must be his people: If hee be our louing Father, hee looketh that wee should be his obedient children, If he be our gracious Lorde and Master, we must not be vngodly but dutifull seruantes. For as God doth covenant with vs to be our God, so do we also by vow and promise, binde our selues vnto him to be his seruantes. And this also doth the Apostle Saint Peter teache vs, who in the first Chapter hath plentifully set foꝛth Gods greates merrie towardes vs, euen in this question of our free iustification, as also in this place he hath done, and yet will not in any wise that any Christian duties should of vs be vnperformed, but exhorteth vs to be occupied in them as we may see. Chap. 4. 1. 2. 3. 4. and to accompt them as a debt that we owe vnto God, and must pay him. For we are Gods workmanship created in Christ Iesus vnto good woꝝkes, which God hath before ordained that we should walke in them. Saint Marke reporteth vnto vs that our Saviour Christ preached often foꝛgiuenes of sinnes, as in his third, and fourth Chapters it may

Eph. 2. 10.

with the new Romish Religion.

may appeare, which forgiveness of sin, both quite overthrow that inherent righteousness, and iustification by worke that the papistes strive to establish. And yet the same S. Marke both register and record, among many other godly exhortations, that our Saviour Christ made to his disciples this necessary caveat. Take heed watch and pray, for you know not when the time is: By all which this both appeare, that sanctification and holines, must followe iustification and forgiveness of sinne (for we are washed that we should not againe defile our selves with the filth of sin) and that Gods loue, both more effectually tie vs to obey him, and to inuour our selves to doe his will. And looke howe much the more we are instructed, and assuredly perswaded of the free loue of God, so much the more, will our inner man be inflamed with loue to him againe. I say even with such loue, as will thrust vs forwarde to walke in good workes. And this is notably proued by our Saviour Christ who gathereth that the sinfull woman in S. Luke felt, That many sinnes were forgiven her because she loued so much. And thus we see that the ancient Roman faith was this, that such as haue received and felt Gods free grace in forgiving their iniquities, as in truth they are, so in duty they must be alwaies ready to serue him. So that I may boldly say with S. August. It can hardly be that he that belongeth well should line euil.

But our popish spiders out of this sweete flower doe gather their poyson. They burthe this doctrine, which in expresse words is taught by S. Paul, and the effects of it by S. Peter also (that we are iustified by faith without the workes of the Law) with this slander, that it is a doctrine of liberty, and occasion of licentious life, a hinderance to good workes. And thus this doctrine, which they cannot confute with reason, they couer with shame and reproches. And that which they cannot with all their learning proue false: by this shameles shift they seeke to make odious. Far otherwise did the ancient fathers both speak & write. *Iustinus Martyr* learned of the Apostle S. Peter to say that faith profiteth our hearts. *Cyprian* saith to cease from sin, that becometh of faith. *Tertulian* affirmeth that faith sheweth vs the way (whither? to licentious life? No, but) by which we must

Marke. 13.33.

Luc. 7.47.

*bounde.
Detemper.
237.*

Romish reproches against this true doctrine.

*Dialog. cum
Tripho.
Act. 15. 9. 11. 2.
Epist. 2.
Aduers. Marce
onem. li. 4.
In psal. 119.*

Auncient Roman faith compared

Constit. Monast.
cap. 16.

Heresi. 76.

In Ioh. 6.

In Ioh. 3.
Tit. 1. 16.

Eph. 6. 16.

come to God. *Basil* ascribeth vnto it, great force to allure, draw and perswade the mind, because as in another place he telleth vs, it strengtheneth the powers of the same, it obtayneth & getteth indeuor in vs, and Gods helpe, which both are necessary in al our works. *Epiphanius* writeth that it preserueth euery faithfull man, he meaneth from euil no doubt. And *Theophylact* telleth vs, that faith in Christ is truely a holy and perfect worke, and doth sanctifie or make holy him that hath it: And on the other side, that such as lead an vncleane life, are not truely faithfull, who professe that they know God, but in workes they deny him. By all which it is plaine to see, that these holy fathers did thinke that faith doth both quench all the fire dartes of the wicked, and nourish or maintaine within vs, the good motions of the spirit, and so is as it were the fountaine from whence doth spring whatsoeuer good work we can performe. But the papistes would beare the worde in hande, that the more wee teach them to beleue, the wider we open them a doore to sinne. But would you in deede finde out that doctrine, that doth let loose the raynes of lycentious life? and giueth liberty to doe what you will? Looke then to our newe *Romish* religion that selleth sinnes for money, and pardons for faultes both past and to come also. Faith (whereby wee apprehend this free iustification) is Gods gift, and therefore not easie for vs to get, seeing wee cannot haue it at all, vnlesse hee will giue it, increase whereof the Apostles themselues craued of God, because of themselues they coulde not get it. But as much mony as will buy a pardon is not harde to come by. Especially rich men might by their doctrine, be bolde to sinne, because money would buy pardons enowe. Nowe whether the auncient faith of the *Romans*, or this new *Romish* religion, giue greater liberty to licentious life, let the indifferent Reader iudge.

CHAP. VII.

BUT this our doctrine of iustification by faith in our Saviour Christ Iesus, without the workes of the Lawe, that it may both the better be vnderstoode, and more thoroughly be deliuered from the

with the new Romish Religion.

the vnjust reproches of such slanderous spirits : It shall not I suppose be amisse, but verie necessary to declare, what maner of perswasion this Faith is, by the doctrine of the Apostles, if any thing may out of these their writings, which doe any way concerne the Romans) be brought to teach vs the same. First therefore this Faith is not only a generall perswasion of Gods power, mercie, and such other things, but euen a particular confidence and trust, whereby we do not onely giue our assent or consent that GOD is mighty and mercifull, but also we do with comfort applie particularly vnto our selues, whatsoeuer greatnes and godnes, in generall perswasion we yeeld to be in God. And this is plainly proued by the apostle vnto the Romans, setting forth the faith of Abraham befoze our eyes, as a perfect patterne of true faith, in that he beleued not onely in generally, that God could or would do such a thing, but euen particularly, that he would and could performe his promise that he made vnto him concerning Isaac, So shall thy seed be. And so it came to passe, that neither he considered his owne bodie now dead, when he was almost a hundred yeares old, neither yet the deadnes of Saraes womb. But contrary to hope, beleued in hope, that he should be the father of many nations. Now this constancie of Faith cannot possibly be in any man or woman, vnlesse they haue (besides a generall perswasion, and historicall assent to this that they heare, that God is good) a particular application, and an inward feeling, whereby they may say as their old translation bringeth in Iob, saying: This hope is laid vp within my brest. Faith also must be, if it be true and such as is required, a constant confidence without doubting. Not because that we can heer attaine to that perfection, that our faith should haue no infirmitie, but that all weaknesse in faith, doth argue great want in the same. Such was that faith, that heer the Apostle commendeth vnto vs, in the example of Abraham. For Abraham was Fully perswaded, assured or certified, that what GOD had promised, he was able to performe. Now fully to be perswaded of a thing, and to doubt of it are contrarie. And Saint Peter willett vs, To trust perfectly, in that grace that is brought vnto vs.

What iustify-
ing faith is.

A particular
confidence.

Rom. 4. 18. 19.
20.

Iob. 19. 7.

Rom. 4. 21.

Wherby

Auncient Roman faith compared

James 1.6.

Rom. 4. 11.

A Scale.

James 2. 19.

Rom. 8. 33.

34.

35.

wherby he doubtlesse meaneth nothing els, then thapostle
 S. James, when he opposeth Doubting or wauering, against
 true faith: Let him aske in faith nothing doubting. But that
 faith must haue these properties, that is, that it must be a
 confidence and trust, wherby assuredly and particularly, we
 applie vnto our selues the comfort of Gods promises, or of
 the examples of his mercie. Thapostle in this Chapter doth
 farther teach vs, I meane Saint Paule, in the fourth to the
 Romans, teaching circumcision to be, A scale of the righteous-
 nes of Faith. A scale is set to the wryting, to take away all
 occasion of doubting from the same. So are the Sacraments
 added to Gods promises (if it were possible) to make vs
 without all wauering in Faith. And the wrytings wher-
 vnto scales are affixed, contain for the most part, particular
 benefits bestowed vpon them, to whom they are made and
 sealed: Euen so the Sacraments, are to the godly assuran-
 ces, not onely that God loueth mankind, or Christ is a Sa-
 niour, that taketh away sinnes, and maketh attonement
 with God for them, but also that God loueth vs, and Christ
 saueth vs: I say every particular man and woman, if they
 be faithfull, haue within them this faith. Which application
 of this benefit of Christ to themselves, and to their consci-
 ences, is beleauing. And they that can attaine to this, haue
 attained to Faith, and this their particular faith is sealed by
 to them in the Sacraments. But an assent to the historie
 hereof we may yeld, without comfort or consolation. For so
 do the Diuels beleue and tremble. Vea let vs see, what an
 example of Faith, thapostle in the viii. of this Epistle setteth
 forth himself to haue, I warrant you we shall find it neither
 mingled with doubtfulness, nor resting onely vpon Gods
 generall promises: But in wonderfull assurance, he findeth
 and confesseth in himselfe, to his vspeakable comfort, Gods
 great mercy in iustifying and sauing him. For he is not only
 assured, that none can lay any thing to the charge of Gods
 chosen, because God iustificeth, and none can condemne, be-
 cause Christ died and rose againe, and at Gods right hand
 maketh intercession for vs, but also that nothing can sepa-
 rate vs from that loue wherewith God loueth. And this he
 faith

with the new Romish Religion.

faith he is sure of. This then is the auncient faith of the Ro-^{mans}, That euery one should be fully perswaded in their owne ^{Rom. 14.5.} mind, (so if in meates this perswasion must be, then much more in the cause of our iustification) and Trust perfectly ^{1. Pet. 1. 13.} (without doubting) on Gods grace.

Pea the auncient Fathers, do not know any other faith so a true faith, but onely this assurance and particular perswasion of the heart. Ciprian calleth it A confidence of good things ^{De Mortal. Ser.} to come, and proueth that it must so be. S. Basil saith it is ^{Basil. de vera fide. Tom. 2. fol. 12.} An approbation of that which is said, with assent, and without wauering, with full assurance that it is true. Which confident perswasion, is manifestly against popish doubting neyther can it be without particular application of the promises to our selues, which in their grosse diuinitie they finde to bee needlesse. Hilary will haue no doubt at all in our faith. ^{Jn Mat. can. 5.} Neyther can a generall faith, without applying particularly to vs Gods promises, make vs abstaine from euill and doe that is good, which Chrysostome saith is the woꝝke of ^{Ope. Imper. Ho. 39.} faith. And this doth S. Ambrose plainly teach by the similitude of a phisition who although hee promise to heale all, yet they that will haue helpe, must seeke to the phisition. And why? Is it not euery one that standeth in neede may haue the medicine applyed? yes verily. For it will not otherwise doe them any good. Now saith he, faith giueth vs this (spirituall) health, which vnlesse the minde receiue withall the heart, it doth no good but rather hurt. As therefore it doth no good to a diseased body to know that he may haue helpe, vnlesse the physicke be ministred to him: euen so in these sicknesses of our soule, the assaults of sinne, without this particular application there can be no helpe. Let therefore ^{Bellarmin. de iur. lib. 1. cap. 4.} Master Bellarmine tel vs if he will, that his fellow Catho-
likes of the Romish stamp, do hold it rather a presumption then faith, To be assured of the promise of speciall grace or mercy: yet will we rather holde fast that auncient faith of Rome, approued also by sundry fathers, then wander with them, in their wauering opinion, and desperate poctrine.

But our new Romish teachers can abide nothing lesse then that

Auncient Roman faith compared

Belar. de iustif.
li. 1. ca. 6. 7.
Assent or ge-
n rall know-
ledge.

Iac. 2. 15.

What faith
we say iusti-
fieth.

Rom. 4.
Rom. 8.
1. Pet. 1. 5.

Romish faith
iustifieth not.

we should teach men to assure themselves by faith of their saluation. And therefore they teach this faith to be but an assent, not a confidence, and that it may be a generall knowledge not a particular and vndoubted perswasion, or trust, that we are iustified by Christ. They take for a patterne of their faith, that faith that the diuels haue, as before out of Saint *James* I taught that they belecue, yea feare and tremble. And while they make faith to be but a bare assent, they thinke it an easy matter to beleue (for in deed the most wicked may haue such a fayth:) by this meanes it commeth to passe, that they speake euill of our doctrine which they knowe not. For wee doe not teach that popish faith doth iustify, which is but an historicall assent, to those thinges that are spoken of GOD: but we say that that assured perswasion which Sainte *Paul* commendeth in *Abraham*, and whereof him selfe reioyceth: And where- by we are kept by the power of GOD vnto saluation: wee teach that that doth not onely iustifie vs before God, because it apprehendeth and taketh holde of him, by and in whom onely, wee are accompted righteouse in Gods sight: but God by it doth also purifie our heartes. Because it cannot be but that wee will haue a delight in Gods commaundementes, if once this assured and vudoubted perswasion of Gods eternall good- nesse towards vs, be planted in our heartes. Although there- fore we still teach constantlie with our Saviour Christ, & his Apostles, that fayth without workes doth iustifie, speaking of a true fayth, and an assured confidence, which was the olde *Roman* fayth: yet we wil also say with the new *Romanistes*, that the fayth of the nowe Church of *Rome*, or that fayth which the diuels may haue cannot iustifie. But this doth nothing hin- der our cause, for wee accompt not that bastard *Roman* faith, worthy the name of faith. So that in this latter assertion wee yeelde to them. And in the former, wherein we affirme that faith, as it is an assured confidence, taking holde of Gods mer- cy in Christ doth iustifie, I would they also would yeelde vnto the truth.

CHAP.

with the new Romish Religion.

CHAP. VIII.



We haue seene then the most auncient doctrine
 of iustification by faith (grounded vpon the
 first promise of the womans seed, that shoulde
 breake the head of the serpent) taught by the
 Apostles: who yet ment not thereby, to open a
 gap to licentious life, because they speak not there of a deu-
 ilish faith, a popish faith, a dead faith, that may be fruitlesse,
 but of such a perswasion, and so assured a confidence, settled in
 the heart of the faithfull, as will not suffer them to be idle,
 or vneoccupied in godly woakes as occasion shall bee offered.
 And if wee looke further into the doctrine taught by the
 Apostles, we shall also learne out of it, not onely that it
 is necessary to doe good woakes, but also howe, and to what
 ende wee shoulde doe them. For if our affection in doing
 them be not sincere, if our direction and rule be not Gods ho-
 ly word, if our intention and ende be not Gods glozy, and
 the performace of our dutifull obedience, vnto our Lord
 and Lawgiuer: whatsoeuer our woake be called in name,
 or seeme in shew, it is not in deede a good woake. First
 therefore for our affection, not onely our Saviour Christ
 who is a heauenly and true teacher of all true th, telleth vs,
 that the tree of our heart cannot bring forth good fruite, un-
 lesse it (I meane the tree) be good it selfe: but also S. Paul tea-
 cheth vs that the flesh, that is that part of man that is not
 regenerate, strineth against the spirit, whereby he is
 brought to that, that, Hee doth not the good thing which hee
 woulde, but the euill which he would not. And that through
 The rebelling Lawe in his members, rebelling (I say) against
 the lawe of his mind, and leading him captiue vnto the Lawe
 of sinne, which is in his members. Nowe if we marke
 why the Apostle maketh this complaint, and addeih that grie-
 uous and pitifull exclamation O wretched man that I am
 we must confesse, that he was forced thereto, because that Al-
 though he woulde doe good, and had delight in the Lawe of
 God concerning the inner man: yet his rebellious fleshe did
 trouble

Gen. 3.15.

How and why
good workes
must be done.Math. 7.17.
Luke. 6.43.44.Rom. 7.19.
13.24.
21.22.

Auncient Roman faith compared

Rom. 6.

18. trouble and molest him so, that he could not so freely, so holily and sincerely, serue God as he shoulde haue done. And that is it that in the first chapter he perswadeth vs, that we ought not to sinne, because we are dead to sinne, so that we should not any moze haue to doe therewith, but should haue our affections freed from the same, and wholly bent to serue God in holines. And so; this cause after wardes, when he beginneth to come to exhortations, he layeth this as the ground and foundation of al, That we must offer by our selues euen our owne bodies a sacrifice to God. For if we beginne not with our selues, euen with our owne affections, to haue them sanctified, whatsoeuer we doe cannot bee holy. And therefore S. Peter also who plentifully exhorteth to the performance of Christian dueties, yet telleth vs befoze, that we are elect vnto Sanctification. For heereby our affections are reformed, that in doing of al our woꝝkes, we may do them with a good heart. And afterward (he saith) Seeing your hearts are purified in obeying the trueth through the spirite, to loue

Rom. 12. 1.

1. Pet. 1. 1.

22. brotherly without sayning, loue one another with a pure heart seruently. In which woꝝdes we cannot but see, how sincere an affection the Apostle requireth, in performance of this dutie of loue, which must also bee a patterne for vs to doe all good woꝝkes by, for thy heart not being sincere, thy woꝝkes are not pure, though they seeme good. As for the second point. which is, that our woꝝkes, if we will that God should accept them good, should be commaunded in Gods woꝝd, and agreeable to his will: it may appeare to be the auncient faith of the faithfull Romans, because S. Paul teaching them to doe good woꝝkes, seemeth to require nothing of them but loue, which he saith is the fulfilling of the Law: so that it would haue vs occupied in performing of loue to God, and loue to man, which God in the ten commandements requireth of vs, and then we shall not faile but doe good woꝝkes. But this yet he teacheth moze plainely, in the shutting vp of that notable discourse, in the fourteenth Chapter. Whatsoeuer is not of faith is sinne. In which place Master Bellarmine wil haue vs by faith to vnderstand knowledge, as also the Rhemistes teach vs, of persuasion of conscience, that the thing which we

August. in psal.
77. c. 1. 1.

Rom. 13. 8.

Rom. 14. 23.
De grat. & lib.
bero. arbit. li.
3. ca. 10.

doe

with the new Romish Religion.

doe is good and lawfull. But whatsoeuer we doe, for the which we finde not our direction in Gods word, what persuasion can we finde for the same in our conscience, that God shall reckon it among good workes? Or rather why shoulde we not alwaies feare, least God for such workes of ours should say, Who hath required these thinges of your handes? in which respect all the fathers in our good workes require faith. And is not I pray you our good worke a flower of sweete favour, and a fruite of pleasant taste vnto the Lord? All men wil confesse it is so. From what roote then must it come? doubtlesse from no other, but from that immortall seede that Saint Peter speaketh of, The worde of God, Whereby hee woulde also haue vs to growe. And if S. Basil (concerning the precepts of their monkish life) both think they must not be left vndone to take other workes in hand, and that specially because that euery one knoweth not what is conuenient for them to doe, but may as well choose that may be to his hurt and hinderance, as to his helpe and furtherance: then how much more should Gods lawes be in such account among vs (who are by our profession regular, hauing an expresse commaundement to doe that onely which God commaundeth) that we would not for any thing adde vnto the same our owne inuentions, or mingle with the same our owne traditions? And if we suppose that one man may better see how to set downe rules of life then another: how is it that we are so be sorted, that wee giue not that glory to God, that he knoweth better (I say not then any, but) then all men, what workes they are that please him best? Or if we confesse him to haue that wisdom, why doe we not follow then this his direction, why do we not studie to keepe his commaundementes: why doe wee weary our selues in our owne waies, and wast our time in doing our owne workes? Thirdly in euery good worke, God also considereth to what ende it was done. And principally we must respect Gods glorie. Whether ye eate or drinke, or whatoeuer ye doe, doe all to the glorie of GOD. And therefore Saint Paule findeth greates fault with the Romans, or rather writing to the Romans that neither the

Esa. 1. 11.

1. Pet. 1. 13.

1. Pet. 2. 2.

Regule breu.
interrogat. 119

1. Cor. 10. 31.

Auncient Roman faith compared

Rom. 1. 21.

Rom. 2. 23.

Rom. 16. 17. 18.

Rom. 16. 17.

1. Pet. 5. 11.

Math. 5. 16.

In Psal. 118.

Concione. 12.

Popish good
workes.

Gentiles when they kneele God, did glorifie him as God, and the Jewes by their sinnes dishonoured the name of God. And for that cause giuing to the Romans a caveat, he wil- leth them to take heede of such as made deuision. And why? For they serue not the Lord Iesus Christ, but their owne bellicies. They seeke not to glorifie the Lord, but to pamper th. selves. Pea both Saint Paul and St. Peter also, teach vs this lesson, by their owne example, gi- uing to him praise, glory and dominion. And this glori- fying of God is especially performed, by consecrating vnto him, the good grate of our holy obedience: Euen by letting our light to shine before men, that they may see our good workes, and glorifie our Father which is in heauen. Thus then we see that the auncient religion teacheth vs, that no good worke can proceede from vs, vntlesse the spring of our heart first be purged from the filth of sinne, least our affec- tions by that corruption, shoulde be mingled (like mud- die water) with sinfull cogitations, and withdrawen from sinceritie in our action. Then also that such onely are in- dede good workes, for doing whereof we haue warrant in Gods worde. Lastly that in the said worke, especially we must seeke Gods glory, by seruing him in duectifull obedience, for that the worke must be considered according to the ende whereunto it is directed, and which we respected in doing the worke Augustine teacheth. And if any of these be wanting, either a sincere heart, which cannot be without faith, a di- rection out of the word, or a godly ende, the worke is not good whosoever worketh it, or what soeuer shew of goodnes it seemeth to haue in the eyes of men. As on the contrary, that which we doe according to Gods worde, with a sincere heart desiring to walk on so ward in all holy obedience, that is in dede a good worke.

But it is almost a common receiued opinion of our now Romish Catholicks, that the good intent maketh a good worke. Inso much, as many think it must needs be a good worke, that a man or wo- man doth with a good purpose. Neither yet do they measure this their intent or purpose, with the measuring of Gods worde, but with the false measure of their owne imaginations. And

heereby

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heereby it commeth to passe, that the outward appearance of a good worke, is taken of many to be an action acceptable to God, although it be not either directed to the right end, or commaunded in Gods word, or done by him that hath the spirit of regeneration. And this maketh them so grossly to teach concerning good workes, because they would for the better credit of their workes, commend the actions, not only of the wicked, but of the Infidels also, that neuer knew God, as if they might be perfect and void of sinne. which is a thing as absurde, to him that by the light of Gods spirit, doth walk in the pathes of Gods word, as if they would affirme, that a wild vynes whilest it remaineth wild, might bring forth a kindly grape, a crab tree a good apple, or from a foule and corrupt puddle, might spring sweet and wholsome waters. As for Gods Law, because the waies therof are not roomy enough, for such reelers and rousers to run in, who according to their owne foolish phansies, are alwaies hatching some new deuotions, as not only the infinite swarmes of their Religious orders (as they falsly call those irreligious companies) but also their innumerable toyes and superstitions, whereby they would beare the world in hand, that they please GOD, and deserue his fauour doe plainley prooue: they therefore now in the new Romish Religion commaund vnto vs many things, whereof in the Scripture they can find no one commaundment, no one example. They quite forget the straight charge that GOD layeth vpon his people, when he telleth them, that *They must not doe what seemeth good in their owne eyes, and concerning Gods Law: That they must ad* 32. *nothing thereto, nor take any thing therfrom.* But that they may seem to be full fraught with good workes, they esteeme euerie thing wherein they tye themselves to any strait rule, (although with neglect manie times of sundrie Christians duties) or bestow their goodes (for the most part verie superstitiously) or make any shewe of Religion, glorious in the eyes of the world, this I say and such like deuises they accompt for good workes. And what should I speake of the end where vnto they haue especiall regard in doing of these good workes? Let the practise of the Church of Rome at this daie, wherefoever her deceites are not yet known, or her blasphemie.

Workes not
commaunded
of God.

Deut. 12.8.

The end of
Popish workes.

Auncient Roman faith compared

Esay 50.11.

Ier.2.19.

Ier.6.19.

Buying of
helps for sin.

The true end
of good works
not regarded.

blasphemies abhorred, let their owne consciences I say testifie heerein, what they think, what their Priests do teach them. Do they not inioine them penance to satisfie for their sinnes? do they not teach therby to merite eternall life? Yea, what do the most deuout of them, all their life long, but toyle themselves, to kindle to themselves a fire, in the sparkes whereof they also walk for a time, who yet shall in the end lie downe in sorrow. That is, they seek by their owne workes, to make for themselves peace with God, and procure an attonement with him. But when God shall ryse vp, and lay open to their owne consciences their foolish waies that they haue found out, then shall their owne wickednes correct them, and their turnings back reprove them: Yea their plague shall be, the fruit of their owne imaginations, because they haue not taken heed (saith the Lord) vnto my words, nor to my Law, but cast it off. And because they are not perswaded that euer they can be so sure of heauen (now when they are once brought to think that by worke, they must get it) they buy Masses and trentals, both quick and dead, they build places wherein they may alwaies be prayed for (that by that work they may be holpen to Heauen.) They hire Prides and Friers to sing and say for them. They spare no cost, they refuse no trauell. They impouerish themselves and their posteritie, to purchase (if by any meanes they may) pardon for their offences: according to that good Fryer-like and Catholike verse.

Vestris nostradamus, pro nostris vestra rogauit.

Part of our prayers your friends shall haue,
Your goods for recompence we craue.

But in the meantime, while Christians are so busied (as themselves imagine) to saue their soules by workes, where is there any time or space to think of Gods glorie, or of our owne dutie and performing of our humble obedience? We see then how the Romish Catholikes doe all that they doe, not in respect of dutie, but for reward: not for loue, but for payment. And therefore with them no wages, no work, no pennie, no pater noster. Whereas on the contrarie, we are so far from denying that it is necessarie for Christians to do good workes, that we rather affirme that they are not a good tree, that in due season will not bring forth good workes. But these our workes must be directed

to

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to Gods glory, and must proceede from an earnest loue that we haue to be occupied in doing of his will and keeping of his commaundementes: In so much as though there were no promise of reward, no hope of recompence, yet because God hath shewed his mercy, That we being deliuered out of the handes of our enemies, might serue him without feare, in holines and righteousnes all the daies of our life, and hath commaunded vs to doe good workes, wee will therefore earnestly indeuour to doe them.

Luk. 1. 74. 75.

C H A P. IX.

NOW seeing our workes must be such as I haue in the former Chapter declared, that first it selfe must be commaunded of God, then it must spring from a fountaine by faith sanctified, that it may be done sincerely. Lastly it must be done to such end onely as shall tend to Gods glory, and the discharge eyther of our generall dutie of Christianity, or the performing of our particular callings: seeing I say that if in any of all these things there be imperfection the worke cannot be called good: it is very necessary to examine, whether such workes as we doe, may haue in them any such perfection, that they may in deede be perfectly good, and in all things agreeable to the rule before set downe. For if it be not perfect it cannot merit. And if it might be that we could doe some perfect workes, yet considering the multitude of our finnes, we were worse then man if we would imagine, that a few good workes could make satisfaction vnto God, for our infinite transgressions. But to put this matter out of doubt it is most certaine that there cannot be perfection in any thing that wee can doe, so long as we haue this sinfull bodie. For although we may attaine to the first of these three points, and may indeuour and earnestly labour, to walke in those good workes, Which GOD hath ordayned before that we shoulde walke in them: Yet in the other two properties of a good worke if wee be not partiall in our owne

Whether our
works can be
perfect.

Ephes. 2. 10.

Iudge-

Auncient Roman faith compared

iudgement, and blinde in our owne wayes, we must confesse our selues to be far short of that which God requireth of vs. And therfore S. Paule describeth the true happinesse of a Christian, to consist (not in the perfection of our owne workes; or that nely being stirred vpp and holpen by Gods grace, wee are able to fulfill the Lawe, or doe such thinges, as shall be sounde righteous and perfect in Gods sight) but in the forgiveness of our iniquities, the couering of our sinnes, the not imputing vnto vs our transgressions. For out of the Prophet Dauid hee telleth vs that such are blessed men. Yea our Saviour Christ him selfe when hee will haue vs to looke vnto our true happinesse, if wee will beleene him that was (say they) S. Peters scholler speaketh of forgiveness of sinnes. And on the other side when he will threaten wrath, hee saith sinns shall not be forgiven. But perchance they will tell vs that in our first iustification, we must haue this forgiveness of sinnes, but afterwarde once being freed by grace, we can our selues auoyde the decetles of sinns, and doe such thinges as God must accompt meritorious, and therefore perfect. But Saint Paule a man no doubt regenerate and as perfect a man (I suppose all will confesse) as euer was since, bid finde and feele that there was a Lawe in his members, rebelling against the Lawe of his minde, and leading him captiue to the Lawe of sinne, that was in his members, yea and that he felt this; not onely when hee was carelesse of his saluation, or neglected his wayes, but euen when hee indouored to serue GOD, and would faine haue done good. Euen when hee had delight in the Lawe of GOD, concerning the inward man. Which doth sufficiently proue vnto vs, that the fountaine of our hearts, is so troubled with these foule affections, that it is impossible, that any cleare water should come from thence. And so, prooue hère of, let vs looke vpon some good worke, and with indifferent iudgement let vs trie, whether as it cometh from vs, it can be perfect or not. And what better worke can we finde then prayer, which is that sweet sacrifice of perfume that God delighteth

Rom. 4. 7. 8.

Mar. 1. 5. 3. 18.

Mar. 3. 29.

Rom. 7. 23. ew

22.

Our prayers
not perfect.

delighteth

with the new Romish Religion.

delighteth in: If any man will say that he can offer by vn-
to **G D** his sacrifice, without any wante or imperfec-
tion, he proclaimeth thereby vnto the worlde, that hee
knoweth not what it is to pray, or hath no feeling of his
owne weakenes. I speake not heere of popish prayers,
which are full of horrible blasphemies, both in respect of Popish praiers
him to whome they pray, and of the mediators by whome
they seeke to obtaine, and of the merite, which they looke
for, because they haue numbred vp a certaine number of
prayers. Let the Church of Rome affoord vs but one
man, that iustly and truly can say, that he can at any
time, with sincere heart, and vnpolluted lippes, so ear-
nestly and confidently as God requirerh, being lifted vp
from earth and earthly cogitations, talke with God and
sue vnto him for necessarie graces, onely or especially re-
spectting Gods glorie, without wauering in sayth, or
wandering in affections, or forgetting that hee is tal-
king with **G D**: and then we will yeelde that our workes
there may be perfection: But if in so holy a worke, wher-
vnto our owne wantes may stirre vs to be the more
sincere, yet wee shall alwayes finde imperfection, how
then can our other workes be voyde of sinne? But if any
man in his exesse of folly, and depth of ignorance, ey-
ther of that he can doe, or of that he shoulde doe, woulde
make the worlde belieue, that he is able to offer vnto
G D the sacrifice of prayer, without faulte or ble-
mish; his owne thoughtes will testifie against him, his
knowledge will accuse him, and his conscience will con-
demne him, that hee deceaueth himselfe, and that there
is no trueth in him. For this is the perfection which we
can looke for, and which Saint Paule desireth to bring the
Romans vnto, not that they shoulde haue no sinne, for that
he knewe was impossible, but that they should not let sinne
raigne in this their mortall body, that they shoulde there-
unto obey by the lustes of it. And that our prayer cannot
be altogether voyde of wantes, what can be more playne Rom. 6. 12.
to proue, then that which S. Paule himselfe teacheth the
Romans, that Wee knowe not what to desire as we ought.

Auncient Roman faith compared

Bad toolcs.

Rom. 8. 7.

Imputation of
Christs holy-
nesse.

Rom. 8. 4.

For how can we performe that perfectly, which thing we knowe not howe to doe as we ought? The spirit (of GOD) sendeth vp (I confesse in deed) requests for vs (that is maketh vs to request) with gronings unspeakable. But what is that to vs, and to our nature, to the perfection of our worke. We are like bad toolcs in a good hand (I speake of the regenerate.) The toolc being sharpened by the workeman hath an edge, and can cut. So we when God hath reformed our will by the spirit of regeneration, haue a readines or desire to doe good. But this edge if it meete with any thing that is harde as iron or stone, is broken and made blunt or dull. So is this our willingness or readinesse taken away when our carnall affections and desires, doe oppose themselves. So that although Gods spirit, that worketh in vs and by vs is holye, yet because it worketh by such euill instrumentes as we are, looke howe much we want of the perfection of our regeneration (which heere cannot be perfected, so) whil实现 heere we liue we are but children) and are not come to our perfect groweth, so much must needs our worke want, of the cleare light of the minde to direct it, or of the sincere obedience of the heart to performe. And because the Apostle knowe thus much, therefore that we shoulde not be altogether discouraged, in respect of the imperfection of our actions, or the corruption of our nature, he telleth vs that The lawe of the spirit of life in Christ Iesus, (marke that this Lawe of the spirit of life is in Christ, not inherent in vs) hath freed vs from the Lawe of sinne and death. So that we haue no other remedie for our wantes and imperfections, then that that holines which is in Christ, shoulde by imputation become ours. By the which in the ende, that sanctification which by the spirit is heere begun in vs, shall be also fulfilled in vs, as is promised afterwards. For that righteousness of the Law that there is spoken of, that it is not, or cannot be fulfilled of vs so long as we cary about vs this body subject to sinne and corruption, experience teacheth, and I thinke the papists themselves that haue any shame will not deny. For so long as we haue any lust or concupiscence, which so long as

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as we live we shall have; Admit that lust were not sinne, as the patrons of lust the papistes would haue vs to beleue, and falsly teach, yet whilst that remaineth, no body can say that the very righteousness of the Law or whatsoever the Lawe required is fulfilled of vs. For euen themselves confesse that lust is a swarming from the Lawe, and is not according to the direction thereof. Whereby it appeareth that these wordes of righteousness of the Lawe that must be fulfilled in vs. are to be vnderstood of that that shall be performed in vs hereafter, and not of that righteousness that we can not attaine vnto. I cannot therefore but marvel at our Rhemistes, that by these wordes would prooue, that we may fulfill the Law. For besides that which I haue said that it must be vnderstood of the perfection which we shall haue: the wordes themselves also teach vs, that this is done not by vs (for we cannot attaine to that holines) but in vs: now if Christ in vs fulfill the Lawe, it is not thereby prooued that our selues fulfill the Law, or that it is possible that we should attaine to the perfect obedience thereof. I trust that it appeareth, that the ancient faith of the Romans which was commended by St. Paul doth so proclaim our vniuersall vniuersall, and debase our owne workes, (if we will consider them how God in his iustice may iudge of them) that we may iustly confesse with the people of God, Wee haue all bene as *Esa. 64. 6.* an vneleane thing, and all our righteousness as filthy cloutes, we all doe fade as the leafe, and our iniquities as the winde haue taken vs away. So that we alwaies haue good cause to pray, that God (whatsoever thing we take in hand) should Forgiue vs our trespasses. For as saith Saint Bernard, we want *Ser. in Rogationibus.* truth, charitie and courage. (Yea and the more we looke into, and the better we knowe our selues, the more plainly shal we see that these will alwaies be here vnperfect) Reason (saith he) faileth through ignorance of the truth, will is weake, because affection fainteth, the flesh is vnable, through scantie of courage. In so much as reason both not well vnderstande what it shoulde doe, and the will hath no greates liking of that which it knoweth, the corruptible bodie also is a burthen to the soule, so that we cannot

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Retraill. li. 1.

cap. 19.

Enar. in ps. 38.

cannot doe what we would. Which true testimonie of S. Bernard, doth sufficiently proue, that in our workes there cannot be perfection. And S. Augustine as else where, so in his booke intituled *De perfectione iustitie* both plainly proue that no man here can be perfect. So that we must be glad that the Lorde when he vieweth our workes accompteth that as done, which if it be not done, he pardoneth as S. Augustine writeth else where. Who also teacheth vs that our perfection consisteth in knowing that here we cannot be perfect: why should we then dreame of that to be here in vs, which we cannot possibly attaine vnto? or what meane we to say that is straight, that agreeth not with the rule? or that is perfect that needeth mending?

Perfection in
works.Andrad. Or
thod. Exple. li. 5

Deut. 6. 5,

But the new religion of the *Romish* Church is, that the works of the regenerate may be so perfect and holy, as that they may be voyd of sinne, and nothing in them to be reprov'd. Yea and not that onely, but also that by them they may iustify themselves, & merit or deserue eternal life, because they can perfectly keepe the Law. This is the doctrine which with common consent they teach. And yet theselves confesse that the loue of God, cannot be perfect in vs; neither so great as it ought to be. But howe that agreeth with that which they also affirme, that any man (I suppose they vnderstand it but of the regenerate) may fully and perfectly keepe the Lawe, let the reader iudge. To salve this sore, *Andradus Paynus* taketh great paines in the place before alledged. But I cannot but maruell, that the strength of the trueth, did not inforce him to giue glory vnto God, and to be ashamed of that silly shift, which he and before him the Iesuites of *Colen* are forced to vse in their censure. For when they see that God requireth that we should loue the Lord our God with all our heart, with all our soule, with all our might: and they confesse that to this loue of God, or the keeping of this commaundement we cannot attaine; they tell vs that God neuer would deale so hardly with vs, as to require that of vs that we cannot doe, and therefore that this commaundement doth but shew what we ought to wish & strue for, but that God meaneth not to tie vs to obey it in this life, as for the fulfilling of it, it shall bee after this life. Would a man thinke that these men who

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who brag so much of the fulfilling of the Law, would now in good earnest confesse, that God would haue them keep no more of the Law then they can? God in like manner deliuered both the Tables of the commaundements, with as great charge to keep the first, as the second. And in the first, is all that comprehended; euen that earnest loue, that in these words is commaunded. Therefore if we be tyed vnto the performance of loue towards men, how can we be free to leaue, or to doe our dutie toward God? Yea *Moses* telleth the Israelites a litle before, as it were by way of preface, *That these are the commaundements, ordinances, and Lawes, which the Lord God commaunded him to teach them, that they might doe them in the land, whither they go to possesse it.* Among which this is one, and the greatest, as *Christ* himselfe witnesseth. And shall we then trust them, that tell vs that God gaue vs not that commaundement, to require of vs the keeping of the same? No, rather let vs beleue as the truth is, that God, who gaue vs this commaundement, shall also, and iustly may, without note of crueltie, require at our hands, the performance of the same. But when we see that it passeth our power to keepe it (as our aduersaries truely confesse) then must we learne to seek for our perfect obedience, to him onely, that did and could onely performe the whole Law. And that is the lesson that *Saint Paul* teacheth vs, when he saith, *The Law is a schoolmaster vnto Christ, that we may be iustified by faith.* Agreeable vnto that also that the same Apottle taught the *Romans*, *That Christ is the end of the Law to righteousness to all that beleue.* Now how litle this bastard brood that now is resembleth those auncient commended Romans, let the Reader iudge.

This commaundement is generall to all men heer.

Deut. 6. 1.

Math. 22. 39.

Gala. 3. 24.

Rom. 10.

CHAP. X.



As concerning the powers of our nature, we humbly acknowledge, that by our hereditarie corruption they are so stayned and polluted, that nothing but sinne, nothing but euill can come from vs, or be in vs, untill God by his spirit of regeneration hath made vs new men: so we cannot raise our selues from the death of sinne, as *Saint Austen* teacheth.

De tempore ser. 48.

Auncient Roman faith compared

The new man. cheth. And being regenerate, yet there are in vs two men: The new man weak and feeble, better (in truth) in hart and courage, then in hand or power: called a new man when it is compared with the old man. But when Gods spirit will in deed set forth, how little our strength is to stand against our spirituall enemies, in this our spirituall battell, then we are called children in respect of our weaknes. Then also there is in vs the old man, lusty and strong, come to his full groweth. Betwene these two, in the godly there is a continual strife. As for the ungodly they are altogether old, there is in them nothing new, no new hart or affections, no new mind or understanding, no god desires, no godly motions. Now this old man although in the regenerate he be but sainthearted: yet hath he so many helpes, and so many opportunities and occasions to do euill, and to annoy the new man that he is ever doing, neuer quiet, alwaies struing against the spirit: Insomuch, as he neuer seeth the new man, the spirituall man, the man that yeldeth it selfe to the spirit of God to be led thereby, in deuooring or attempting any good thing, but straight way this old man opposeth himselfe with might and main, so that he will neuer suffer the new man quietly or freely to do any good. But be the spirit neuer so willing, yet will the flesh alwaies be found not only weak, but also rebellious. By this meanes it commeth to passe, that although God of his great mercie, by his good spirit, haue wrought in his new borne babes, a will readie to serue him, and a desire or readynes to obey him: yet is not this will of ours, at any time free or at libertie to performe the same, either as we should, or as we would. For as Gods children are by the godly motions of the spirit stirred vp to do his will, even then presently doe the lusts of the flesh, which fight against the soule, make a mutinie or commotion, prouoking the members thereof, to wrestle and strue against such holie cogitations. So that it commeth many times to passe, as it was in the birth of Tamar's children: For Zarah being first nere the birth, yet Phares his brother came forth before him. So these godly motions being first thought upon, yet euen in Gods good and obedient children, such corrupt and ungodly affections will first

1. Pet. 1. 11.

Gen. 38. 29.

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first shew themselves. Of which dangerous battell, com-
meth this troublesome effect, troublesome (I say) to Gods
children, that their loue epyther of God or man, is not without
want, their faith, not without feare, their obedience, not
without blemish, their seruice, not without negligence, to
be shakte in any good thing that we will attempt, we shall
not be without euill to hinder the same. Which thinges being
well considered of, I trust it wil easely appeare that our will
though it be good in the regenerate, yet is not at any time
altogether free to doe as it would, in respect of these corrupt
lusts of the flesh. And that this is the auncient faith of the
Romans, that was in S. Paules time, it is more plaine
then that with any good shew of reason it may be denied. For
the Apostle teacheth the Romans thus much euen by his own
example. Who feeling within himselfe, this spirituall battell
betwene the spirit and the flesh, (which onely Gods children
do feele) & by experience being taught, that when he had
done what he could, he was not able to doe that which wil-
lingly he would haue done, he plainly confesseth, The good
that I would, do I not, but the euill which I would not, that do I. Rom. 7. 19.

Now I trust no man will answere that he speaketh not of
that he could doe, but of that he did: I trust no body wil ima-
gine but that the Apostle did what he could to doe good, and
not to doe euill, and yet when he had striven therein to the
uttermost, his regenerate and godly will, was not of pow-
er to performe his godly desires. But if any man would iudge
so grossly of S. Paule, as that he might haue done more then
he did to stand against sinne, yet would they be sufficiently
confuted by that which the same apostle addeth almost imme-
diately, whereby he sheweth by what meanes it came to
passe, that he was so driuen and draiwen to doe against his
will. Euen because There was a Lawe in his members re-
belling against the Lawe of his minde, and leading him cap-
tue to the Lawe of sinne, although concerning the inward
man, he had delight in the Lawe of God. Now if S. Paule
had not free will, as no doubt in these wordes he plaine-
ly teacheth the Romans, that hee had not to doe good,
shall we imagine that we, who are much lesse freed from
corrup-

Auncient Roman faith compared

corruption of sinne then he was, haue any such freedom
 or power in vs? Shall we that are in comparifon, dye
 stumps, and fruitlesse plantes, deceiue our selues in this
 vaine conceit, that we are better able to bring forth the fruit
 of good works then he was? God forbid. So I am verily per-
 swaded, that whosoener doth but consider what a good work
 is, according to that I haue before said, especially in the viii.
 Chapter: and on the other side how weak we are of
 our selues, because our regeneration is not heere perfected,
 and how stirring and striving our lusts are whereby we
 are hindered in our good endeours: he wil vtterly detest that
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 with Saint Paule humbly confesse his owne weakenes,
 but with S. Peter also heartely giue thanks vnto our gra-
 tious God who hath kept vs by his power, (not by the pow-
 er or free will that we haue) vnto saluation. So that we see we
 to acknowledge this weaknes in our selues (yea although
 we be regenerate) to doe good, and the power whereby we
 are preserved to saluation, that we should not quite fall from
 it, to be from God, and in him, is the Catholicke doctrine, that
 then when these Apostles taught, was receiued at Rome?
 According to the which also the fathers in the African coun-
 sell did affirme, That many good things are wrought in man
 which man worketh not: But man doth no good at all, but that
 God giueth (power) that he may worke it. And Theophilact
 most plainely, speaking of the works that we doe after bap-
 tisme, wherein the papistes especially brag of their freewill,
 Our will (saith he) is dead, but his (that is Christes) liueth,
 and doth gouerne this our life. If then our life be gouerned by
 Christes will, where is the power of our owne will, which
 our aduersaries so much extol? I said (saith Fulgentius) that thou
 wast preuented, not onely with that loue wherewith GOD
 loued thee, but with that also which hee freely powred into
 thee, that he might be loued of thee. Therefore all euen what-
 soeuer holy loue thou hast towards thy husband, thou hast it
 in deede in thee, but not of thy selfe. Much might be alledged
 out of the fathers to this ende, whereby it might appeare
 how

1. Pet. 1. 9.
 Cap. 20. AFRICA
 Council.

In Galatas
 cap. 2.

Ad probam de
 Virginitate.

with the new Romish Religion.

how they did follow this ancient faith of the Church of Rome but I will take my leave with Arnobius his wordes. You (saith he) repose in your selues the saluation of your soules, and hope to be made Gods by your owne inward indeuour. But we promise not to our selues any such thing of our infirmitie seeing our nature to be of no strength, and that it is overcome by the affections thereof whensoever it strueth.

*Arnob. aduersus
Gentes li. 2.*

But now would they teach vs to speake with new tongues, not the wonderfull workes of God, but the straunge strength that is in vs to serue God: straunge (*I say*) because we haue neither seene it in the godly, nor heard it in the pure and auncient Roman Church, nor can finde or feele it in our selues, vnlesse it be, when wee are past feeling, that wee feele not our selues. But thus they teach vs that being once stirred vp and holpen (for these are their owne termes) by grace, man hath afterwarde such power, that hee is freely moued to God, to dispose and prepare himselfe, to obtaine the grace of iustification. Yea that our lustes or desire of sinne, are subiected to reason and free will, with such subiection, as scarcely there can be any greater. And thus whereas God because the olde heart of man is naught, and hath nothing in it that will further, nay that will not hinder vs, to walke vprightly in the wayes of godlinesse, Iere. 31. 39. promisseth to giue vs another heart, A newe heart (*saith God*) will I giue you, and a newe spirite will I put within you: they woulde make vs beleue, that this olde heart of ours will serue with a little chaunge. And yet that wee may know, that to stirre vp and to helpe our olde heart, will not serue the turne, God by *Ezechiel* in the place alledged saith, I will take away the stony heart out of your body, and I will giue you a heart of flesh. By which wordes of giuing a newe heart, taking away that we haue of stone, giuing vs one of fleshe, God woulde haue vs to learne, that we must not onely be stirred vp and holpen as they say, but euen made newe before wee can doe that which pleaseth God. And as for those that are so caryed away, with the plausible and pleasaunt sounde of free will, I woulde request euen for Christ his sake, that they woulde take a viewe of their owne waies, and enter into their owne secrete thoughtes, wordes, and deedes, and if at

*Trident. Council.
Sess. 6. cap. 6.*

*Ibi. cap. 4. cens.
Colonient. pag.
33. dial. 2.*

*Iere. 31. 39.
Ezech. 36. 26.*

Auncient Roman faith compared

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1. Pet. 1. 5.
 Cap. 20. Auras.
 Council.

In Galat. 3.
 cap. 2.

Ad probam de
 Virginitate.

with the new Romish Religion.

how they do follow this ancient faith of the Church of Rome but I will take my leave with Arnobius his wordes. You (saith he) repose in your selues the saluation of your soules, and hope to be made Gods by your owne inward indeuour. But we promise not to our selues any such thing of our infirmitie seeing our nature to be of no strength, and that it is ouercome by the affections thereof whensoever it striueth.

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Gentes li. 2.*

But now would they teach vs to speake with new tongues, not the wonderfull workes of God, but the straunge strength that is in vs to serue God: straunge (*I say*) because we haue neither seene it in the godly, nor heard it in the pure and auncient Roman Church, nor can finde or feele it in our selues, vnlesse it be, when wee are past feeling, that wee feele not our selues. But thus they teach vs that being once stirred vp and holpen (for these are their owne termes) by grace, man hath afterwarde such power, that hee is freely moued to God, to dispose and prepare himselfe, to obtaine the grace of iustification. Yea that our lustes or desire of sinne, are subiected to reason and free will, with such subiection, as scarcely there can be any greater. And thus whereas God because the olde heart of man is naught, and hath nothing in it that will further, nay that will not hinder vs, to walke vprightly in the wayes of godlinesse, promisseth to giue vs another heart, A newe heart (*saith God*) will I giue you, and a newe spirite will I put within you: they would make vs beleue, that this olde heart of ours will serue with a little chaunge. And yet that wee may know, that to stirre vp and to helpe our olde heart, will not serue the turne, God by *Ezechiel* in the place alledged saith, I will take away the stony heart out of your body, and I will giue you a heart of flesh. By which wordes of giuing a newe heart, taking away that we haue of stone, giuing vs one of fleshe, God would haue vs to learne, that we must not onely be stirred vp and holpen as they say, but euen made newe before wee can doe that which pleaseth God. And as for those that are so caryed away, with the plausible and pleasaunt sounde of free will, I would request euen for Christ his sake, that they would take a viewe of their owne waies, and enter into their owne secrete thoughtes, wordes, and deedes, and if at

*Trident. Concil.
Sess. 6. cap. 6.*

*161. cap. 4. cens.
Colonient. pag.
33. dial. 2.*

*Iere. 31. 39.
Ezech. 36. 26.*

Auncient Roman faith compared

home they finde all well, if they can as they wish and woulde (if they be not sencelesse and secure in sinne) keepe Gods commandments, then let them stil beleue that doctrine, and followe such blinde guides. But if they finde, that the greatest shew of godlinesse that they can make, can be but the performance of some externall worke, whether it be in prayer or praying of God, or doing of any duety towards our neighbours (wherein euen the most wicked will perchaunce sometime shewe themselues more deuout then they) let them not then be deceiued by any of these seducing wordes: Cannot I abstaine from euill? cannot I doe that which is good? cannot I be occupied in good workes? For although thou canst doe that worke, which may in another be a good worke, yet because the worke is not good, that is, not commaunded by God, done by a godly man, and directed to Gods glory, and the doing of our own duety, that worke I say which may in another be praise worthy, in thee may be sinne. Thus therefore I say that it is no more in thy power to worke a good worke, then, to make new thy owne heart, but both must be of God of whome we haue all our sufficiencie.

1. Cor. 3. 5.

CHAP. XI.



Rom. 4. 11.

1. Pet. 3. 21.

The vse of
the Sacraments

Unto now concerning the Sacramentes, there is not much as I can gather eyther in that Epistle written by S. Paule to the Romans, excepting that onely that is in the fourth Chapter that Abraham receiued the signe of circumcision, the seale of righteousness of faith: eyther in S. Peter his first Epistle but that in the third chapter, when he saith, Whereunto the baptism that now is answering that figure (not the putting away the filth of the flesh, but the confident demanding which a good conscience maketh to GOD,) saueth vs also by the resurrection of Iesus Christ. In the former of which two places, the Apostle doth plainely testify that Abraham being iustified before by faith, did afterwarde receiue the signe of circumcision, to seale vp in and vnto him, this righteousness by faith. Which saith because

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because it hath respect unto the promises, we see therefore that this was the use and office of circumcision unto Abraham, to confirme unto him the promises of God. And that other place out of S. Peter, doth partly confirme unto us the selfesame use of baptism. For when Noah and his company saue that the same water that drowned others, and swallowed them vp into the depth, did saue them, in carrying the Arke wherein they were aboue the waters, this must needs assure them, not onely of Gods power, but of his goodness also and readines to performe his promise, in sauing them from perishing by water. And in like sorte, the water in baptism, assureth that little flocke, that is truely belonging to Christ his holy catholike Church figured by the Arke, of the forgiveness of their sins. And, as not the water that caried the Arke, was the efficient cause of their sauing which Wasser Belarmine absurdly imagineth (so the water was as apt to haue drowned them as the other) no neyther yet the Arke it selfe, although it might moze properly be so esteemed, because in it they were caried aboue the water but God saued them by the Arke upon the water: So is it in baptism, as S. Peter teacheth vs in that he saith that it saueth by the resurrection of Iesus Christ, I say not by it selfe, but by the resurrection of Iesus Christ. From whom onely it hath the vertue and efficacy, by whome onely it turneth to our good. And as al perished in the same water, which by carrying vp the Arke saued them that were therein, all I say that by faith believing the promises were got into the Arke: even so the water in baptism though it outwardly put away, from all that are washed therein, the filth of the flesh: yet is it not in deede profitable to any, but to such as haue that righteousness and holines of Christ Iesus, sealed vp thereby unto their owne consciences. Whereby it appeareth most plainly, that the sacraments doe not giue grace, or make righteousness in vs, or of themselves, because they are receiued of vs, so make vs holy. But as the Apostle S. Paul saith of circumcision, Circumcision verily profiteth nothing, except you keepe the Law; so may we truely say of our Sacramentes, that not the receiuing of our Sacramentes, but the holy obedience springing

*Li. 1. de effect.
Sacr. cap. 17. &
li. 2. cap. 3.*

wer saued

Rom. 3. 25.

Auncient Roman faith compared

springing from our faith, that is sealed by unto the godly in the Sacramentes is the thing that is acceptable to God, commended before men, and comfortable to our owne consciences. For as in that place alledged, hee reckoneth them onely truly circumcised, that keepe and fulfill the Lawe, and haue that true circumcision of the heart, and that the godlesse, howe so euer they haue receiued in their fleshe the outwards marke or signe, yet are in deed vncircumcised: euen so howe solemnly so euer the faithlesse and fruitelesse flocke, haue receiued the Sacramentes of our sanctification and redemption which is in Christ, yet if they bring not forth such fruites of the spirite, as doe testifie and shew that inwards washing away of the filth of sinne, they haue *Baptisimum fluminis* the washing of the water, *non fluminis*, not of the holy Ghost: they haue the signe of Gods grace, but not the substance thereof, the visible token, but not the invisible grace. But the Sacramentes are vnto such as seales set to a blanke, wherein because nothing is contayned, therefore by these seales, there is nothing assured. Nowe out of this which hitherto I haue saide, we see that the Sacramentes haue these two vles, to assure vs of the performance of the promise of grace, and to preach to vs repentance for our sinnes past, and holines in the rest of our life that is to come.

But our now *Romish* Catholickes, who are neuer content, that eyther themselves or other should eate within the teather of the word of God, doe wander farre out of these listes: teaching that

Council. Trident. our Sacramentes haue in them that grace which they signifie,
Sess. 7. can. 6. 7. 8 and doe giue the same grace, to all men, at all times if men be not a let vnto themselves, euen *Ex opere operato*, that is in respect of the worke it selfe, because the Sacraments are receiued of them. Whereby they doe such iniurie vnto Christ, as we that professe the name of christian men and women, should be ashamed of. For that sauing from sinne, which God by the ministry of the Angel proclaimed should be by his sonne, whom for that cause he called Iesus our Sauiour, because he shoulde saue his people from their sins, they ascribe vnto the Sacraments. And that grace which we can finde onely in Christ, of whose fulnes we haue all receiued

Math. 1. 11.
 Iohn. 1. 16.

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receiued grace for grace, they would haue vs to seek for in such visible things, as are in truth but pledges of the same. Whether *Cyprian de baptis. Christi.* (saith *Cyprian*) it be Iudas or Paule that baptiseth, it is Christ that washeth, pardoneth, and putteth away sinne. And *S. Ambrose* making a difference between the watering that is by baptism, and the forgiveness of sinnes, saith, that to forgive sinnes (in baptism) and to giue the holy Ghost, it belongeth to God only: for the spirit hath bin giuen without laying on of hands, and the remission of faults without baptism, if we will credit that learned Father. Both the good and the bad (saith *S. Augustine* *Contra Crescon. grammat. li. 2. cap. 11.*) can dip in the water, but none but he that is alwayes good can wash the conscience. Thus do these agree with the old *Romish* Faith, teaching the outward signe, not to giue but to assure vs of the inuisible grace. And yet they are not ashamed, still to brag that the faith of the Romans was commended by thapostle: Although themselves that boast so much thereof, as it is easie to see, if we compare this auncient Faith, with their new deuises, do set themselves as sworne enemies to the same, to fight against that faith. And this I suppose is the effect of that which can be gathered out of these first eight Chapters of this Epistle to the Romans, of such things as are in controuersy between vs and the Papists. Wherin if they teach, that which these Apostles and faithful seruants of God did teach, let their doctrine be beleued. But if they haue chaunged that auncient Religion, swarued from that old Faith, corrupted that worship of God, and mingled that pure wine, either with the water of their own inuentions, or the dregs of Iewish and Heathnish superstitions, why do we not detect these deceiuing Doctors, as enemies to all truth, and hinderers of our eternall saluation?

CHAP. XI.



If the three Chapters following, I would haue spoken nothing, I mean the ix. x. and the xi. of the Epistle to the Romans, but that I thinke it necessarie out of one principall point of doctrine that is in them handled, to note how contrarie, to it selfe the doctrine is, that the Church of Rome teacheth. For out of them it is most plainly and inuincibly gathered,

Predestination
free with-
out respect of
our works.

that

Auncient Roman faith compared

that GOD hath predestinated chosen into eternal life such as it pleaseth him to take, freely even in respect of his owne purpose and counsell, without any respect unto good woyses. Which because it is so manifest, that themselves are ashamed to denie it, I briefly passe over, without any long confirmation out of the reasons herein alleged for proove of the doctrine. For Master Bellarmine out of these words. When as yet they were not borne, or had done any good or euill, that the purpose of God might stand, not by woyses, but by the caller, it was said to her, The elder shall serue the yonger. And also out of those, The remnant is saued according to the election of grace, If of grace, not now of woyses, for then grace were no grace. Out of these words I say he concludeth verie plainly and truly, not onely that election or predestination is free, but also without any forsaking of the woyses that men should do after, as his words are. And much more pithily also is this confirmed by the latter end of the last sentence, which is with full consent left out by the old Translation, the Rheimsists, and the rest of them. For although all the Greek copies but one, and the Syrian Translation haue these words, But if it be of woyses, then is it now no grace, for then work is no more work. Yet do they willingly follow the want in the old Translation, because the setting of grace against woyses, in such sort as we see they are opposed, maketh wonderfull strongly, against the Popish doctrine of merites. But what should I speak of Master Bellarmine, John Durey the Scot telleth vs, that it is famously holden in all the Vniuersities of the Catholicks, That the foreknowledge of merites, is not the cause of predestination. Although he cannot deny but Pighius was of a contrarie mind. And Master Bellarmine indeuoureth in this point to shew his skill, to satisfie some that think it cannot be, that predestination should be free, if all men haue sufficient help giuen whereby they may be saued. And because vpon this sufficient help they establish their merite, this is therefore also the summe of that he teacheth, that Merites and Predestination may both of them be taught. But how he is herein deceived, his owne words will best declare. But in the mean time, this is that which Saint Paule did teach, and they

Rom. 9. 11. 12.

Rom. 11. 5. 6.

De Gra. & lib.
arbit. li. 2. ca. 10

D. Whitaker
contra Dureū
lib. 6. pag. 761.

Sufficient
help.

with the new Romish Religion: A

they say that per they haue, that God freely not hauing regard to the woordes which he saith they should doe, did chuse a number, vpon whom he bestoweth eternall life. Which doctrine as it was daungerously impugned in those dayes of S. Augustine, so was it learnedly defended by him in sundry treatises. In which it may appeare, that the Pelagians then did vse the selfesame objections against this comfortable doctrine, that the papistes now make against the teaching of our free election, as that God may seeme to deale vniuersally in that he punisheth the wicked whome he calleth not from their wickednesse. Again that thereby all endeavour to liue in Gods feare is taken away, vertue is hindered, fatal necessity established, the doctrine is perillous, and such like objections are reckoned vpon of Prosper, as also of Hilary who in like manner writing to S. Augustine rehearseth those canons of the pelagians against this trueth, crying S. Augustine his helpe therein, because many as he saith do much depend vpon the authoritie of men, and as Prosper in his Epistle saith, they besond their obstinacy by antiquitie, alledging that neuer any expounded those places to the Romans after that losse. Which objections because it is too long to confute in this place, I send the reader who is desirous to be further instructed, vnto S. Augustine his booke, of the predestination of the Saints which is an answer to the two Epistles of Prosper and Hilary, and that other of the vertue of perseuerance, and that of predestination and grace which before I spake of. Which thing I may I trust be the bolder to doe, because these are the flanders which the pelagians those known and condemned heretickes burthened this doctrine withall; and therefore our aduersaries should be ashamed to vse them. Now if you long also to know what these heretickes did teach, this it is. That God foreseeing who should beleeue, and continue in that faith, did predestinate such to his kingdom. As S. Augustine saith they taught that God did chuse such as he saue should be holy by the choice of their free will, on the contrary he sheweth the election to be free, without any regard to woordes or other before or after, and that which the Pelagians did then and the papistes now doe teach be calleth a new presumption.

August. de predest. & gra. cap. 6.

Prosper. Epist. ad Aug. de reliquis pelag.

Hilar. Epistola ad August.

Prosper. Epist. apud August. De predestinat. Sanct. cap. 18.

Prosperi Epist. apud August. De predestinat. Sanct. cap. 18.

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sumption. But because they like worse then to be thought new (although in all thinges they are new fangled) let vs see what it is that they would haue vs beleue.

No doubt the Church of *Rome* doth as much as they can in-
deuour to obscure and darken this doctrine, that the glory of me-
rits may shine the brighter. And therefore euen Master *Bellar-
mine* who in as plaine wordes as he can deuise, hath before
taught that this election is free without any respect to workes;
yet after (as he now repented him of that he had said) writeth
That by predestination the elect get no right or clayme to blef-
sednes, neyther is it due to them, but after that by well deser-
uing, they haue gotten the same. Can white and blacke be more
contrarie, then these two sayings are one of them to the other?
So that whilst he seeketh to establish the opinion of merites, he
doth not onely gainsay the trueth, but euen himselfe also. Let
vs marke the similitude whereby he will illustrate his meaning.
De gra. & lib. Ar. li. 2. cap. 11.
Id. cap. 17.
A king (*saith he*) promisseth a price to the best runner, to
whome God reuealeth that if they runne vpon horses, such a
one shall winne, in wagons such a one, on foote such a one, by
ship such a one. Then he appoynteth them to runne with
wagons, which he also causeth to be prepared for them. Although
Master *Bellarmino* may seeme to be runne farre from the trueth,
when by such fond fictions, he would make falshoode carie a
shew of sound doctrine: yet we may see his meaning is that as,
the kinge proposeth the price to the best runner, and then
appoynteth such a kinde of running, as he knoweth he shall ex-
cell in, whom he would haue to winne: so God clefeth vnto
happines, such as he would, because he knew before that they
should merit the same. Is this free election? Is there in this, no
regard to workes? I suppose it is in our *Romish* Master verified,
Psal. 115. 8.
that is spoken of the Idol makers, That they who make the Idols
are like vnto them. Of Idolaters they are become Idols them-
selues, that haue eyes and see not, eares and heare not, yea wit
and vnderstand not, but say and vsay, almost with one breath.
But when they haue done what they can, that auncient sayth
shall be founde not onely true; but also directly against their
doctrine. If election bee by grace, then not of workes, if
by workes then not by grace. And because it seemeth they
are

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are not yet resolved; whether they shoulde maintaine the auncient fayth of *Rome*, which sometime they commend, or this newe opinion, which they had rather follow, it were best they woulde settle them selues to stande to the one or the other, for they cannot make both agree together. Neyther are they content vpon this olde garment to set a newe patch: *Concil. Trident. Sess. 6. cap. 12.* but also as much as they dare, they disgrace this auncient fayth and older religion, when they call it a vaine presumption and rash to assure our selues of our election. But first that our election is certaine I hope they dare not deny, because the free giftes and calling of God are without repentance. The question then is whether wee can be assured that we are cholen: woulde he that taught vs to call him father, haue vs to doubt whether we be his children? Or if the spirite it selfe beare witnessse to our spirite, that we are the sonnes of GOD, shall these newe vpstart Catholickes tell vs, that so to doe is rash presumption? And why is it called the spirite of Adoption, but because it teacheth vs, nay it assureth vs, our election. Or howe can wee attayne to that reioycing in tribulation, which Saint *Paule* and Saint *Peter* also commend in the godly, but because we are sure that howsoever God seemeth to handle vs, yet he still loueth vs, and therefore his chasticements are not bitter to vs, because the loue of God is spred abroade in our heartes. Let therefore these desperate doctours deceiue such as are deuoted to them, let vs reioyce in this assurance of faith, that our names are written in the booke of life. *Rom. 8. 15. 16.*

15.

Rom. 5. 3. 4. 5.
1. Pet. 1. 6.

CHAP. XIII.

The Apostle hauing hitherto continued in doctrine, especially in teaching vs, that we are free by iustified in Christ by fayth without woorks, and that this iustification is common both to Iewes and Gentiles: He commeth to exhortations, mouing vs to offer by our selues vnto God in sacrifice Gite vp your bodies, a quicke sacrifice, holy and acceptable to God. And that we may be the better instructed, in offering

Rom. 12. 2.

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our selues aright: or as we ought to doe: he telleth vs first
 2. that we must not be fashioned like vnto this worlde to followe
 the corruptions thereof. Secondly we must be Renewed in the
 spirit of our minde, that hauing our vnderstanding lightened
 we may proue what is that will of God, good, acceptable and
 perfect: not following too earnestly our owne affections,
 but submitting our selues and our willes, to Gods good
 will. And thus must we sacrifice by our selues to God. Such
 like is that, that St. Peter also writeth of Our spirituall sacri-
 fices acceptable to God through Iesus Christ. Nowe none can
 offer a sacrifice, but such as are priestes, but all men must
 offer these sacrifices: (for the Apostles both of them write,
 not onely to such as were in the ministerie among them, but
 euen to the lay people, mouing then to offer these offerings)
 therefore all men are priestes. Yea St. Peter in playne wordes
 affirmeth that we are A royall priesthoode, or as it is in
 Exodus from whence he borroweth those wordes A kingdom
 of priestes. For there al must be kings, and al must be priestes.
 Neither can we reade that there is instituted in the newe
 testament any other kinde of sacrificiing priestes then
 these. And wee must also marke what our sacrifice is that
 is here mentioned: The sacrifice (not of Christs bodie)
 but of our owne bodies, the sacrificiing and sanctifiing of our
 selues. Now if the Apostles had knowen of any sacrifice of
 the Masse, was there not now good occasion to haue menti-
 oned it? Yea if it had bene in so greate account as the pa-
 pistes hold it to be, how coulde these two Apostles, without
 great impietie haue buried in silence, or passed ouer with-
 out mentioning, so necessarie a seruice of God? But then
 there was no such thing, and therefore it is not spoken of
 by them, who can best tell vs what the olde Roman faith
 was. It hath bene long after that time raked out of the
 verie channell and sinke of superstitions, and is so contra-
 rie to that they taught, that if this sacrifice of the Masse
 had bene but once mentioned in their time, they would
 in expresse wordes, haue made the verie name of it odious,
 among Gods people. Well of this exhortation we learne,
 because we are both the sacrifice, and sacrificer, the offer-
 ring

1. Pet. 2. 5.

Exod. 16. 6.

The Sacrifice
of the Masse.

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ring and the priest, that we must in all things apply our selues in holines to serue God. For that which is offered to **G O D** must haue no blemish: and the priestes were consecrated to Gods seruice: euen so must we strue to be faultlesse, and alwaies indouour to be occupied in good workes, and in so doing we shall in deede as holy priestes, offer vnto God most acceptable sacrifices. As concerning sacrifices for sinne we knowe none but Christ, we seeke none but him, because wee neede none beside him. If God haue (saith Chrysostome) by one sacrifice taken away sinne, wee neede not another. And againe, there is no other sacrifice, one hath cleansed vs, after which followeth fyre and hell. And Theophilact writeth that the sacrifice of Christes body once offered, shall alwaies be available for our saluation, so that we shall not stand in neede of a second. With this one therefore wee may well content our selues and comfort our consciences with the sufficiencie thereof, saying with sweete **S.** Bernard, Thy passion (O Lord) is the last refuge, the onely remedy. When wisdom fayleth, when my righteousness cannot helpe, and the merits of holines cannot serue the turne, then doth it stand me in steed.

In Epist. ad
Heb. ca. 10. He.
18.

In Epist. ad
Heb. ca. 7. Ho. 13
Theophil. in Ep.
ad Heb. cap. 10.

In Cantica
serm. 22.

But in the Church of *Rome* which now is, there is no mention of priests, but onely of those shorne and smeared sacrificers. And if you desire to knowe, howe and when their priesthoode was instituted, they will tell you Christ did institute their order, when hee saide at his last supper doe ye this. For that which Christ referreth to the whol action of his last supper, which then he instituted, they wil haue it meant of his sacrifice, as if hee had saide sacrifice as I doe. And as they haue in trueth no colour of trueth, to wring out of those wordes, their sacrificyng priesthoode, so in such sort to wrest these wordes could not make for them. For if they say doe this, that is, sacrifice as I doe, they are farre from sacrificyng as Christ did. For hee did, sacrifice him selfe in his death vpon the tree. But our *Romish* priests, will rather leaue their priesthoode, then offer such sacrifices. Well it doth not appeare in the writings of these two Apostles, that euer they dreamed of such a priesthoode but onely of that whereof by Christ we are all partakers, euen all that

Priestes.

Luc. 22. 19.

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Sacrifices.

Rom. 3. 24. 35.
Heb. 9. 12.
Heb. 10. 10.
14.

offer vp these spirituall sacrifices, men, women, children, of all ages, sortes, and sexes. So that these sacrificers are a new order, whether they be regular or irregular, it maketh no great matter. For they were nor so much as thought vpon, in the Apostles times. And for the sacrifices whereunto *S. Paule* moueth vs, they tell vs much of the sacrifice of the Masse, an Idoll of their own making, set vp to deface and disgrace the vertue and efficacie of Christ his death and passion. For when blasphemously they terme it, a sacrifice propitiatory for the quick and the dead, is not that directly contrary to that free iustification by grace, by the redemption which is in Christ Iesus which is eternally obtained by his owne sacrifice of himselfe once offered, euen to that propitiation which God hath set forth to vs in his bloude? Which doctrine the Apostles teach vs euery where, and namelie *S. Paule*, most plentifully before hath instructed the *Romans* therein. Other offerings also they put vs in minde of, namely to offer to stockes and stones, which they call saintes, fat offerings, with full hands, that the greater share may come to the priestes. Yea they will also make men beleue, that it is no meane sacrifice to God, if you be good and bountifull to them, but that it sinelleth full sweetely, and is highly accepted of him. And thus whereas *S. Paule* teacheth vs to sacrifice our selues to God, they tell vs that eyther we must sacrifice our landes, goods, and possessions to them or their benefite, or else they must sacrifice for vs in the Masse, and not we for our selues. And these are the sacrifices and offerings that they speake of: how neere of kinne to those that the Apostles speake of let the reader iudge.

CHAP. XIIII.



Now the Apostle *S. Paule*, although he speaketh not of a peculiar kind of priestes, yett he not omit the ecclesiasticall function or ministry in the Church. For hauing exhorted vs by mortifying of our affections, to consecrate our selues vnto God, that we the more thoroughly may submit our wills to Gods wil, he perswadeth vs not to buy our selues about that which belongeth to another mans owne, but that euery

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everyone of vs should haue a great regard to doe our owne.
 And then beginning with ecclesiastical offices he saith, Whe- Rom. 11. 6. 7.
 ther (we haue) prophesie (let vs prophesie) according to the
 measure of faith: Or an office, (let vs wait) on the office: Or he
 that teacheth, in teaching: Or he that exhorteth, on exhortation, 8.
 or he that distributeth, (let him do it) with simplicitie: He that
 ruleth, with diligence, he that sheweth mercie, with cheerfulness.
 I mean not here to make my selfe a partie in that bitter
 contention, which miserably hath afflicted this Church of
 England, which I would to God, either it neuer had bin begun,
 or had bin followed, with more moderation. I purpose
 not curiously to examine what is ment by these particular
 wordes of prophesying, office, teaching, exhorting, distributing,
 ruling, shewing mercie. In which many bestow too
 much labour, more then in the defence of the truth, against
 the sworn enemies to our profession. We haue the Papists
 our professed aduersaries, who think their quietnes,
 consisteth in our variance, and with our falling out, as did
 the Cananites the falling out of Abraham and Lot. Let vs
 therefore yet at the length follow Abrahams godly aduise. Gen. 13. 7. 8.
 Let there be no strife betweene thee and mee, nor betweene
 thy herdmen and mine: for we are brethren. But to come to
 that which especially I note in these wordes, we see that if all
 these duties before mencioned, did belong to the Ecclesiastical
 function, yet can we not find out the offices that the Offices in the
Church of
Rome.
 Church of Rome that now is, will haue to bee in their
 Church. We find there prophets or teachers, likewise such
 as exhort. Admit also that we find the Deacons there to
 distribute. By rulers some vnderstand not onely Ecclesi-
 asticall Rulers, but other Magistrates also. As that speeche
 of shewing mercie, may well signifie any that by
 office in the common wealth, or Church, or being mo-
 ued by their owne private affection do shew mercy: It is
 not unlikely, but that if there had bin at that time any
 other offices in the Church, the Apostle would haue spo-
 ken of them. And to be shor't, the offices that the Apostle
 mentioneth, either belong to the ministerie of the word,
 as prophesying, teaching, exhorting: Or to the care of the
 word

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more, as Deacons that distribute, and they that shew mercy, or to government and bearing rule (if in that the apostle speaketh of Church offices.) A second thing that must here be considered of, and that which is in deed the principall intent and meaning of the Apostle, is the sinceritie & that every one in these duties must performe. For he would haue vs faithfull in the office that is committed vnto vs, whatsoener it be, and that according to the measure of Faith, & the grace that is giuen to vs, we occupy well our talent vntill our Lord & master come. Saint Peter is also of that mind, If any man speak, let him speak as the words of God. By these things it may appear, to what end the offices were appointed in the auncient Roman Church, & what was required at the hand of each Officer.

1. Pet. 4. 11.

Dist. 21. cap.
Clerici.

Dur and. Ra-
tion. diu. n. 6. 3.

But afterwards as superstition began to grow, so these functions heer spoken of by the apostle began to be lesse regarded, and other were had in a greater accompt. For these are the orders in the *Romish Church*. Priests, Deacons, Subdeacons, Candle snuffes, or Candle-carriers, Exorcists or Coniurers, Readers, Porters, Some also reckon the Singers amongst their orders. And although euen the meanest of these might performe some necessarie seruice in the Church, yet by what reason can they imagine that their Candle-carriers, or Porters, are neerer to the Priests office, then other that haue no such office in the Church? As for their Priests, who are to supply the place of Prophets, teachers, and exhorters, they haue in a maner altered that function, and giuen them another work to doe. For when they take orders, the Bishop giuing them in their hand the Chalice with wine, and the couer of the chalice with one of their cakes vpon it, saith to them, *Receive power to offer a sacrifice to God, and to say Masse, both for them that liue, and for the dead, in the name of the Lord.* So preaching is no part of their dutie, but only to sacrifice and say Masse. And if any man will object, that we our selues haue also want of such learned Ministers, as are able truely and soundly to teach, and rightly to decide the word of life: I must needs confesse that we are neither as we should, neither as we would be for that point; but wish and pray daily, that the Lord would increase mightily, the number of paynfull and faithfull labourers in his vineyard. But yet we are not either so sencelesse or shamelesse, that

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that we dare alrer Christes ordinance. We are not so sawcy, that when he biddeth his seruants doe one thing, we will commaund them to doe another. If he say go teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost: We dare not say goe offer Sacrifice and say Masse for the quicke and the dead. For that is quite to alter Gods ordinance, to make them pastours that (I say not) cannot, but must not feede, and teachers that neede not teach. It is a scorne (saith one *Gilbert* as *Durand* citeth him) A watchman to be blinde, a forerunner to be lame, a prelate to be negligent, a teacher to be vnfauey or ignorant, and a cryer to be dumb. No man therefore can deny, but that there is in the Church of *Rome*, a great degenerating and swaruing from the auncient offices which *S. Paule* speaketh of, so that as in their doctrines they wholly dissent, from that pure antiquitie, so in their doings they disagree from their perfect patternne. How vnlike in affection are these men to the godly fathers who commended in times past the faith of *Rome*? *Ciprian* is much grieued that he could not come to the people (of *Asaris* as I take it) that he might vse his ministry among them to the comforting of euery particular man. God forbid (saith *Gregory Nazianzen*) that I shoulde play the euill sheepearde, which deuoureth the milke, clotheth himselfe with the wool, and doth sell and kill the fat of the flocke, leauing the rest among the wild beastes and rockes. God forbid that I shoulde feede my selfe and not my flocke. If I exhorte not you (saith *S. Augustine*) to agree with your aduersary, I shall continue in strife with him. He that biddeth you doe, commaundeth vs to speake, If you become his aduersaries, because you doe not that he willeth, we also shall be his foes, in not saying that he chargeth vs. Yea *Gregorie* himselfe a Bishop of *Rome*, howloeu it is now enough for a priest to say Masse and lift faire (for that is a fine qualitie and much commended) doth flatlie pronounce that a priest going in and out must die for it, if hee make not his voyce to be heard, and that he prouoketh against him the wrath of the iudge whom now we see not, if the voyce of his preaching sound not, so that in his time as in the daies of *S. Paule*, priestes must be preachers, which now is not very necessarie or requisite with them.

Math. 28. 19.

Rational. diuin.
li. x.Epist. li. 2.
Epist. 8.Greg. Nazian.
Orat. 4.

De temp. ser. 9.

De cura pastoralis.
part. 2. c. 4.

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CHAP. xv.

Obedience to
magistrates.
Math. 22:21.
Marke. 12. 17.

Rom. 13. 1.

What subiection
is required.

Will
1. Pet. 2. 13.

17.
Christ. 1. 23.

Popes about
Emperours.



So for obedience to princes, without sinne it cannot be denyed vnto them; because Christ commaundeth to Giue to Cæsar that which is Cæsars. So that it is a debt that we owe vnto them; and is due to be paid, a duety that they may claime of vs, yea that God inioyneth vs to doe, and therefore it must be perfozmed. For this cause the Apostle S. Paul commaundeth euery soule to be subiect to the higher powers. Putting thereby not onely the outward shew of subiection, which many times may be, where is a trayterous heart: but euen that hartie & true submittnig of our selues with duetifull affection, which he calleth the subiection of the soule. The same lesson S. Peter did teach, who they say was Bishop of Rome, and wrote this Epistle at Rome, Submit your selues to al manner of ordinance of man for the Lordes sake. And againe, Honor the king. And this subiection as not onely lay men are bound to perfozme, but euen priestes and monkes, yea Apostles, Euangelists, Prophets, if we beleue Chrysostome vpon this place: so the bishops of Rome for some hundreds of yers, dutifullly obserued the same, reuerencing as their Lords the mighty potentates, as by some of their owne writings, and in the histories it may appeare, and also patiently suffering vnder them reproches and death.

But the Church of Rome that now is, doth many waies seeke to rase out this Law, and to disanull this commandement. First in that the Bishops of Rome haue so exalted themselues about the Emperours who are the greatest Monarches, that they haue made them to cary their meate to them, to giue them water to wash, and bowe and kneele to them, to leade their horse, cary their canapy, hold their stirrop, waite at their gates barefooted and bare legged, to lie prostrate at their feete, with such other most reprochfull disgraces as they haue offered vnto them. And who knoweth not the constitution of Boniface the eight? That if a man wil be saued, he must beleue that euery creature is subiect to the bishop of Rome. God commaundeth euery soule to be subiect to princes: Not so saith the Pope: all princes, yea the Emperour

with the new Romish Religion.

Emperour himselfe shalbe subiect to me, nay his glorie is nothing in comparison of mine. And this is not onely, by the pride of the Popes themselves: but whereas stories teach that the godly Christians prayed for infidell Emperours; now their diuines doe affirme it to be lawfull to disobey, to rebell against, and to depose such kings or princes as they will call heritickes, yea to kill such is with them an action godly and honourable, yea meritorious too. Would any man haue thought, that *S. Peter* who so humbly, as a fellowe elder intreateth the elders to feed the flocke which God hath committed to them, not as Lords ouer Gods heritage, could euer haue had so degenerate a successor, to haue sit in his chaire (as they say the Pope doth) and yet in pride of heart doth not onely aduance himselfe aboue al bishops, but also ouer all creaturs? Or would a man haue imagined these holy fathers would euer haue hatched so barbarous treasons? Let this then be recorded for a memoriall to all posteritie, and for a perpetuall staine to that bloudy Church of *Rome*, the mother of all treasons and tretcheries, of al vnnaturall and villainous practises, that shee doth not onely directly oppose herselfe to the worde of God, the doctrine of the Apostles and the very Law of nature and nations, but also shee and her deere darlings by their most vile practises, doe crie it out vnto the world, more shrill then the sound of any trumpet, that they quite haue abandoned the affections of men. Haue not we in England good cause to detest such doctrine and doctours, who haue wrought so effectually in the heartes of many of our English fugitiues, that their treasons haue no ende, their crueltie hath no measure, but that they desire and attempt to lay violent handes vpon the Lordes annoynted, which the Godly of all times haue feared to purpose, or thinke against the most wicked? Yea doth not the Catholicke Tyrant, that calleth himselfe by the name of a king, but is in deede a reproch and shame to the verie name, that he so hath dishonoured, doth he not corrupt with gold, and intice by all fayre promises, subiectes to kill their princes, and to murder them whome they ought to defende, obey and reuerence? It is too true, it is too playne. What kingdoms hath he not tempted? what princes hath he not in daungered? Howe many hath he gotten destroyed? So that I am

Rebellion against
princes

1. Pet. 5. 1. 2. 3.

The spanish
tyrant.

Auncient Roman faith compared

A warning to
princes.

Oftentimes driuen to wonder and maruell, what sluggishnesse or security possesseth the heartes of Christian kings and princes, that they ioine not their powers together, against that common enemy, not to princes onely, but euen to mankind. His ambition increaseth, as doe his daies, & his cruel purposes cannot be numbred. He incrocheth continually as he can vpon other mens right, and vniustly if his might will serue, dispossesseth the iust heires of their kingdomes and dominions. His doings declare that he enuieth all your glory (O you potentates) and aspireth to euery of your inheritances and principalities. And will you thus stand gazing on, as men amazed at his strange attempts, whilest hauing preuailed against your neighbors, he also take you in hand, when his power shall be increased, and yours diminished? Doe you not know that it is high time for you to looke about you, when your neighbours howse it set on fire? Bande therefore and combine your selues together, to reforme or restrayne his vnbrideled affections. I doe not wishe his subiectes to rebell against him, for that we see is vnlawfull: but I pray God to put such a heart and courage into his neighbours and equals, that they would teach him to knowe, that his omnipotent minde, made proude with his might and wealth shall not alwaies be satisfied with the spoyle of other. But to leaue this *Romish* Catholicke, to his Catholicke practises, vntill God shall eyther conuert his heart, or confound his power, what cause hath the *Pope* so to magnifie himselfe, and to claime such soueraigntie ouer them whom he ought to obey? we see the Apostles would haue all without exception subiect to princes. The Popes supremacy is not once mentioned, although S. *Paule* writing to the *Romans* might haue had good occasion to haue commended the glory of that seate, if any such thing had beene: and S. *Peter*, if he had any such soueraigntie, had iust cause to haue required submission to himselfe as wel as to kings, and should haue made more accompt of himselfe, then to be but a fellow elder with others. But the Apostles haue bin taught to speake by the spirit of God. The Popes haue done according to the pride of their owne heart. And it is a verie strong presumption against the supposed soueraigntie, which they say S. *Peter* had ouer all, that S. *Marke* his fauorite and follower, who also

(if

The old *Romish* faith doth
not once
mention the
popes supremacy.

1 Pet. 2. 13.

1 Pet. 5. 1.

with the new Romish Religion.

(if stories be true) wrote his gospell at *Rome*, at the request of *Peters* wel-willers: yet the same his gospell, neyther maketh any mention of the great miracles, which they woulde haue vs to Imagine that he wrought against *Simon Magus* (which is one of their principall argumentes to proue *Peters* being at *Rome*) neyther hath one worde more then the rest whereby we may gather any such superioritie in him. And if he make any mention of *Peter*, it is without any signification of his iurisdiction ouer others. Yea when he speaketh of his calling he thus barely deliuereth it vnto vs. *And (Iesus) passing by the sea of Galile, hee* Mak. 1. 16.
sawe Simon and Andrew his brother, &c. And reporting the contention that was among the *Apostles* which of them should be Mark. 9. 35
chiefe, he taketh no occasion to commend to them, or to vs Mark 10. 17.
that soueraignty, although the later time *James* and *John* desired Mark. 8. 33
the same from him and the rest, reporting how Christ reprobued him, he vseth no excuse, no mitigation of the offence. Now seeing neither when he setteth forth his calling, neither in pointing to his infirmity, neyther in noting these contentions, he hath so much as any way signified his superioritie: it followeth that eyther *S. Marke* was iniurious to his master in not giuing to him his due place, or vnmindefull of his duetie to Gods Church, in concealing from it, so necessary an Article of religion, as now they holde it, or else that there was rather no such matter, and therefore he could not write of it. For after Christ was once ascended, and the holy Ghost sent in visible forme, then was it time Act. 2.
to knowe all the Articles of religion: so that our abuersaries cannot tell vs, that *S. Marke* for modesties cause did not write of these things. For not to write of that which is necessary to be beleeued if hee knewe it, had bene greate wickednesse: Subiection therefore to Princes was of the auncient faith of the first faithfull *Romans*. But this soueraignty and Supremacy of the bishoppes of *Rome*, is but a poynte of the newe learning or else the dregges of *Simon Magus* his pride.

Auncient Roman faith compared

CHAP. XVI.



What are the
things indiffe-
rent.

Rom. 14. 14.

17.

Exod. 3.

The Apostle hauing exhorted vnto such Christian duties as we may not omit: commeth in his xiiii. Chapter to take order for such things as of themselves being indifferent, are according to the circumstances to be vsed or not. Wherein we may also marke, (and it is worth noting,) how farre they wander from S. Paules rules. And first all external or worldly things, are of themselves, & in their owne nature indifferent, meates, and drinckes, apparrell, daies and times and such like, I know and am perswaded by the Lord Iesus, that nothing is common of it selfe (that is vncleane) saith S. Paul. And againe the kingdome of God is not meate and drinke, but righteousnesse and peace, and ioy in the holy Ghost, as if he had said, true holines, religion, or the acceptable seruice to God, consisteth not in eating or not eating, drincking or not drincking, but in this rather, that thy minde beeing rauished with true spirituall ioy, thou shouldest seeke to serue God (not in such toys) but in sincere righteousnes, and to cherish thy brother in perfect peace. And therefore for the vse of such things he giueth these rules, Let not him that eateth, despise him that eateth not, and let not him that eateth not, iudge him that eateth. So that he will not for such things haue one man to iudge another. Secondly it is necessary that Euery man be perswaded fully in his owne minde, whether he may with a good conscience grounded vpon the warrant of the worde, doe that which he doth. For Happie is hee which condemneth not himselfe, in that which hee alloweth. For hee that maketh conscience is damned if he eate, because hee eateth not of faith. For whatsoever is not of faith is sinne. Thirdly, we must not put a stumbling block, or an occasion to fall in our brothers waie, or doe any thing that may greene or offende him, for whome Christ hath died. But yet we must take heed, that we haue not so much regarde vnto man, to please and beare with him in his weaknesse, that we cherish him

with the new Romish Religion.

him in his ignorance or infirmitie; but withall we must Do 19.
those things, wherby one may edifie another. For even Saint
Paul, who made himselfe a Jew for the Jewes, and was made all 1. Cor. 9. 20. 22.
things to all men, that he might by all meanes saue some: Yet
resisted Peter to the face, that is plainly and openly, when he
had not so due regard to edifying of others, as he shoud haue
had, as may appeare in that second Chapter to the Galathi- Gala. 2. 11.
ans. And this is the summe of that, which thapostle teacheth
the Romans of these things. For that which he addeth in the
beginning of the xv. Chapter, belongeth to such points as I
haue already touched. And in such things must those exhorta-
tions be regarded, which Saint Peter hath. But aboue all 1. Pet. 4. 8.
things haue seruent loue among your selues, for loue couereth
the multitude of sinnes. And that we should all be of one 1. Pet. 3. 8.
mind. And that we should Submit our selues euery man one to 1. Pet. 5. 5.
another. Thus then we see, that these indifferent and exter-
nall things, haue not in themselves any holynesse, or unholy-
nesse, but may be vled, or not vled, if we be rightly perswaded
of our libertie therein, so that we offend not our weak bre-
thren, but seek their edifying. Therfore in such things we
must neither condemne, or commend others. And this is
the auncient and Catholike faith of Rome. Which although
it were by some men (otherwise not euill) dangerously as-
saulted, and that not long after the dayes of thapostles: yet
the godly of those times, did hold fast the libertie which they
had by Christ, and would not suffer the Church to be subie-
cted to such obseruations. It may be gathered by Ignatius
his Epistles to the Philadelphians, and to Heron, that some
there were then, that put some holynesse in eating, or not
eating, against whom he giveth this charge in both those
Epistles, that they esteeme not such as keepe not fast the pre-
script rules, to belong to Christ, but to be wolues in sheeps
clothing, that seeke to deuour. And yet not long after, one
Alcibiades a good man, and one that also suffered Martyr-
dome, did by too austre diet, (no doubt thinking therein to
consist some seruice of God) refuse to vse Gods creatures,
and gaue to other example of offence, and therof being re-
proued by one Attalus, he afterwards reformed that his error.

See

Euseb. Hist. ec-
cles. li. 5. ca. 3.

Auncient Roman faith compared

Pea in the Church of Rome, Victor being Bishop there, began some impeachment of this libertie, whilst he sought to earnestly to tye other churches to obserue in such things the customes of the Church of Rome. But Ireny wrote vnto him
Euseb. Hist. eccl. li. 5. ca. 25. in the name of the rest of his brethren in Fraunce, letting him vnderstand, that neither his predecessors did, nor he
cap. 16. ought for such things to dissolve the bond of vnitie that was among the Churches. And thus we see, how that a good while after the Apostles daies, this doctrine commended her to the Church of Rome was continued both there and else where throughout the Church, & that they would not suffer any necessitie to be decreed in such obseruances.

But now the new *Romish* Faith, doth beare another stamp, and is of another making. For where Saint *Mark* out of Christes mouth saith, that meats defyle not the man, and also the *Apostle*, that the kingdom of God is not in such things, which elsewhere he more plainly vttereth in these words: Meate doth not commend vs to God, that is, to eat, or not to eat, it maketh vs no better, no holier, no more acceptable to God. The Church of *Rome* on the contrarie, hath almost all her Religion consisting in such outward obseruances, all her holynesse in a maner is containned within these few precepts, Touch not, tast not, handle not, and some other toys like to these. What is more commonly taught among them, then that to eat flesh, egges, or whitmeat at certaine times, is a grieuous sinne, for any man of lawfull yeares and in health? Or for some at any time to vse them? I know they will aunswer the Church hath otherwise commaunded, and therefore to take libertie to vse these things, is a sinne, because the Church hath commaunded they shall not vse them. But heer I might examin who gaue auctoritie to the Church to say that is vnlawfull, that God saith is lawfull. Again I might shew, that not onely in respect of the commaundement of the Church, these things are obserued, but euen in respect of some other opinion in the meat it selfe, then should be had, because that more superstitiously they obserue it then Gods precepts. But if they had regard onely to the commaundement, doubtlesse there is no man so sottish, but would rather obey Gods expresse commaundement, then any decree of the Church. But these and such

with the new Romish Religion.

such other poynts I omit : onely purposing in this place to shew, how great a piece of popish holines consisteth in these externall seruices, wherein the Apostle telleth vs there is no such thing. Holines in abstaining from certaine meats, in keeping of certaine daies, in gadding to *Rome*, *Ierusalem* or *Compostell* in pilgrimage, in holy bread, holy water, palme crosses, ashes, in haire-cloth, in going barefoote, in not touching mony, in not speaking, in bearing in thy bosome a piece of Saint *Iohns* gossell, in *Agnus dei* or blessed grains hanging about thy neck, in a Monks cowle, in his bootes, and great holines in S. *Francis* breeches, in dead mens skuls, and bones, in the bloud of hayles, & many other such like things. Whereby the true holines, which is the obedience to Gods holy lawes, is almost forgotten, while men content themselues, with this vnholly and trifling trash, which for want of better stufte, the *Romish* Church that now is, giueth her fooles in steed of bables to play withall, or make them pastime. For why may I not accompt and proclaime them for fooles, who wil not so much as heare the wisdom of God, and will so readely, nay so greedely follow such follies of men? Or that wil imagine that God who is a spirit, and will be worshipped in spirite and trueth, can be any thing delighted in such apish toyes? well to this ende haue I saide thus much, that we may see, that whereas the olde faith of the *Romans*, retayned a Christian liberty, in the vse of all these things, to be vsed according to the rule of charitie : the new *Romish* religion, bringeth them that beleeue and followe it, into a great bondage and subiection, to almost all the creatures, and make them to esteeme themselues vnholly, if moderately, without breach of any Lawe of God or offence of brethren, with thankesgiuing as God appointeth, they vse the same.

Iohn. 4. 24.

CHAP. xvii.



AND because the Apostle maketh his prayers and requestes sometime for the *Romans*, I thinke it not amisse to consider of his petitions that he maketh, that we may see whether herein the Church of *Rome* doe followe

his

his

Auncient Roman faith compared

Praying to
God onely.

1.Tim.2.5.

Rom.1.9.

Rom.15.3.

Rom.16.20.

Rom.15.30.

Rom.1.8.

Rom.16.27.

1.Pet.1.3.

Pfal.121.12.

Mark.6.41.

Mark.7.34.

Math.6.9.

Mark.14.36.

Mark.15.34.

his godly example, or in his prayes and thanksgivings to God for his benefites towards them. Which his prayers and thanksgivings if we doe marke, are directed onely vnto God, in the name of Christ for other mediator hee did not knowe but onely one mediator of God and man, the man Christ Iesus. He taketh God to witnesse of the continuall mention that he maketh of them in his prayers. And why doth he call God to witnesse thereof, but because hee prayed to him he desireth that God of patience and comfort will giue them on mind, and that The God of peace (will) crush Sathan vnder their feete. Wee willet them to pray for him to God not to any other, Helpe me, or strue with me by prayers to God for mee. And in his thanksgivings. I thanke my God through Iesus Christ for you all. And againe To God onely will be glory through Iesus Christ for euer. The Apostle Saint Peter blesseth God the Father of our Lorde Iesus Christ. For as the prophet Dauid saith, I haue lift vp mine eyes vnto the hills, from whence cometh my helpe, my helpe cometh from the Lord that made heauen and earth. The Godly know no other helpe but God, and therefore pray to none but him, neither are thankfull to any but to him, when they haue receiued any benefit. And for this cause, Christ when he would haue a supply of victuals, to releue them that followed him and were hungry. Hee looking vp to heauen blessed as S. Marke reporteth. And so he looked vp to heauenlike wise when he would cure him that was deafe and dumme. For he who teaching vs to pray, instructeth vs to say Our Father which art in heauen, both by this his gesture, teach vs to lift our handes and eyes, and heartes vnto heauen, to looke for helpe from our heauenly Father. To him he prayeth Abba Father, all thinges are possible vnto thee, take away this cup from me. And a little before he did yelde vp the Ghost: My God, my God why hast thou forsaken me? The whole scriptures agree with this that here is taught. They are full of commaundementes wherein we are charged to call vpon God in the day of our trouble; full of examples of the Godly, that make requestes to God onely: full of thanksgivings, wherein the faithfull acknowledge tha,

*Contra Epistol.
perueniam
Donat. cap.*

Auncient Roman faith compared

But the Romish Church that now is, as in all things els, they frame vnto themselues newe opinions, so heere also they haue forsaken the old waies, yea they haue committed two euils, they haue forsaken God, the fountaine of liuing waters, to digge to themselues pittes, broken pittes, that will holde no water. And we need not heerein examine their doctrine: their practise doth sufficiently shew and proue, what blasphemies and superstitions that Church cherisheth. In perils and dangers by sea and by land, they will vowe and promise, offerings and giftes, which if they escape they will also performe to such saintes as they vow-ed vnto. For euery sickenes they had, and in that *Romish* kingdome, of more then *Egyptical* darkenes, they yet haue a peculiar Saint, to whome they would call for helpe. Yea euery beast had their leach among them, and their very pigs were not without their Saint *Anthonie*. In euery Church they had their Images, before which they kneeled, they knockt, they crept, they prayed, they swete, they censed, they offered and did before them as much outwarde honour, as they would or coulde doe to GOD himselve. In their names woulde they dedicate Churches and Chappels, thereby the rather to binde them to heare them when they pray, and helpe them when they stand in need. And whereas that pattern of prayer that Christ hath deliuered, teacheth vs onely to pray to him, whom we may call Father, and say *Our Father which art in heauen*, yet these *Romish Rabbies* (in heauenly matters as blind as beetles) can very well suffer the people, nay they teach them to say that prayer, before euery Image not of men onely, but of women also. What madnesse is this (if it were lawfull to pray vnto Saintes, which is in trueth a greate dishonoring of God, and manifestly against the commaundement) to kneele before the Image of Saint *Mary* the mother of Christ, or *Mary Magdalen*, or any other woman saying *Our Father* to them? If they coulde heare vs, woulde not they thinke we were mad? Or in like manner kneeling before the Images of Saint *John*, Saint *Peter* or any man to say to them, *Haile Mary full of grace*? Can wee thinke this to bee according to the rule that Saint *Paule* giueth to pray in spirite, and vnderstanding? And yet these were their wordes that they must powre out before euery Idoll, their

Ier 2.13.

Vowes to the
Saintes.

Honour to
Images.

*Antonin. part. 2. tit. 13
cap. 2. § 6. f. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Our father to
hee Saintes &
thee Saintes.

1. Cor. 14. 15.

with the new Romish Religion.

their beades did teach them to inumble vp so many creedes, so many Aue maries, so many pater nosters. Their pardons and indulgencies require the like order. God himselfe coulde haue no more of them then such stufte as they had learned to reckon or score vp on their beades, and the meanest Saint should haue no lesse. Yea the learned sorte, yet among other their prayers, must salute God himselfe if at any time they would pray vnto him or Saint Peter or any other he Saint with *Hayle Mary*. Fic vpon such brutish and beastly blindnes, whereby men and women are so besotted, that they doe not onely powre forth vaine prayers that are turned into sinne, wherein they can finde no comfort, because they seek it not of him that can help, but also abuse most foolishly the Lords Prayer which onely belongeth to our heauenly Father, yet they will pray with it before euery their Saints men or women. Well their prayers then we see are too absurd. So are their thanksgiuings as before I saide, in that they yeeld all praise and glory of their deliuerance, not to God onely who onely hath wrought it, but to their Idols of whom they asked it. As for Mediator we haue none but Christ, we should know none but Christ: I know not (saith Saint *Augustine*) what other intercessour to sende to thee, but him onely that is the propitiation for our sinne. And afore what greater comfort, then to moue the father to pity by remembring his sonne. He was figured by the high priest in *Moses* his Lawe. He onely offered the peoples offerings, he onely entred into the most holy place, to teach vs to content our selues with one onely Mediatour which is Christ. Where learned our *Romish* Catholicks to pray to any other then vnto God? Where learned they to seeke for other mediatours? We see the auncient faith of the *Romans*, hath no such commandement, no such patterne or example to follow, but the contrary. Let not then from henceforth the *Romish* Catholicks, brag of the auncient *Roman* faith, for they haue it not, they haue chaunged well neere euery poynt of it, they haue made it almost all new, so that in the *Romish* Church that now is, there remaineth not so much in a manner as a shadow thereof.

Hayle Mary to
Hee Saints.
Plal. 109. 7.

Meditar. cap. 6

Auncient Roman faith compared

CHAP. XVIII.

What treasure
Saint Paule
brought to the
Romans.

Rom. I. II.

Rom. 15. 19.



Lastly note in this Epistle to the Romans, what kinde of treasure it is, that he purposeth to bring vnto them, when he cometh vnto them. I warrant you nothing so glorious and glistering as the Popes Jewels are. I desire (saith he) to see you that I may impart or bestow among you some spirituall gift, that you might be stablished. Againe I am sure that when I come vnto you, I shall come with abundance of the blessing of the gospell of Christ. We see then what are the giftes and graces, that he is minded to giue them, what is the store, what are the blessings, that himselfe reioyceth in, and seeketh to comfort them, in that he is sure he shalbe furnished with them, when he cometh among them. It is the ministration of the word, the preaching of the gospell, the glad tidings of saluation, that he promiseth to them: which he also calleth a spirituall gift, because it teacheth heauenly and spirituall things, it reioyceth, and instructeth, the spirit & inward man, it is not effectuell and powerfull but by the spirit. And he calleth it a blessing, as in trueth it is the greatest benefit and blessing that here we can haue. His meaning is to labour earnestly among them in preaching the word, as he did in all places where he came, to teach them, that they may knowe their duety, to exhort them that they may do it. To reprove them if they be negligent, to counsell them when they stand in need, to comfort them when they are in heauines, and all by the gospell of Christ, and this is it that he calleth The blessing of the gospell of Christ.

The Popes
blessings.

To consider how S. Paul was exercised at Rome, and to see how the Pope is there occupied, it would make a man to maruel that euer those prophane men dare giue vnto themselves the name of holy father, in whom you cannot find one sparke of that heauenly knowledge, painefull diligence, vigilant care, and continuall trauell in labouring in the word that should be in a holy father, or was in Paul, in Peter, or the other Apostles. But I pray you what are the spirituall blessings that this holy father of Rome bestoweth. Sometime he wil send to some of his dear sons, a golden
rose

in this alpe. so many from poynted, and may make it the worst, whether all things be
in accord:ing to their manner of command you will in their own sake of doing
71 commandments as you term it. In all this state
with the new Romish Religion.

rose consecrated, or some picture consecrated, sometime a sword
in token that he would haue them fight for him, yea perchance
to embrew in the blood of the Saints, and all must be hallowed
that he doth send. Sometimes perchance a Cardinals hat, to one
that hath shewed himselfe stubborne enough against his Prince.
Sometime he will bestow Kingdomes, if they vpon whom he
bestoweth them, can get them from the right heires. Sometime
he will bestow vpon subiects, immunities from performing their
dutyfull obedience, as he doth many times by his priuiledges.
As for indulgences and pardons, any bodie that will pray and
pay for them, may haue them. And they that dwell at Rome get
yet another maner of blessing with his two fingers, wherewith
he blesseth the people, that gaze at him when he is caried a-
broad. To be short, at certain times he blesseth those that are
called blessed graines, or *Agnus dei*, or such like stuffe, and cau-
seth these to be sent into Countries far and neer, deluding and
deceiuing by such toyes the hearts of the simple, & therewithall
filling their owne panches and purses, as though they had got-
ten, or those had giuen some great spirituall gift, when they
haue some such toy consecrated by the Pope. These are his gifts,
such are his blessings. If you would haue better, he cannot af-
ford them. For he is not for the most part able to preach & teach;
It is against honour and estimation to seek to comfort the affli-
cted conscience. No neither the Pope nor his Colledge of Car-
dinals, will busie themselues in the Ministerie of the word, in the
abundant blessing wherof Saint Paule reioyceth. Is the dark-
nesse more contrarie to the light, then are these vain promises or
shewes of spirituall comfort (verie cloudes without water, and
trees without fruit of true consolation) to that perfect peace of
mind, and ioy of conscience, which the Apostle promisseth vnto
them, and purposed to work among them, by the powerful prea-
ching of the Gospell of peace. This, this is in deed a true con-
secrated sword, which shall pierce euen to the heart and consci-
ence of the sinner, and make a deeper wound, then all the hal-
lowed swords, that the Popes can sanctifie. And thus (to be
short) we see, that where Paule commeth, he bringeth with him
spirituall gifts, euen abundance of blessing by the ministerie of
the word. But the Pope, because he cannot skill of such blessings

about the obsequies of the dead, and to let them see, and spend their time
in sitting downe upon trifling trash and transitory. And in all this what quaine
it may you see the bring to Christ his sacrifice, or what glory to himselfe. But is
that good to come and faint blessing of god, if this best but their time and money to
the world. For the many times that the world may that their abominable
and godly and godly and godly and godly, but all the popes obsequies can

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vseth other, be blesseth fire, water, salt, oyle, swords, roses, books, belles, candles, palmes, ashes, wax, paper, parchments, lead, pictures or payntings, falsely perswading sillie soules, that hee is able to put holinesse into them. And thus it appeareth, that if we consider the doctrine of the Church of *Rome*, examining it with that that was taught in the dayes of Saint *Paul* and Saynt *Peter*, they are nothing like. If their practise, they are cleane contrarie, so that the new Romish Church, hath no cause to brag of that old faith of the Romanes.

CHAP. XIX.



AND these are if I bee not deceaued, all the points of religion in controuersie betweene vs and the Church of *Rome* at this day. Whereof out of the Apostles epistle to the Romanes, wee may gather any certayne doctrine. Wherein if we dissent from the religion of the Romish Church that now is, that we may iumpe and ioyne, with the auncient faith of the Romanes, commended by thapostle, as spoken of, (and that woorthilie) in all the woylde, I trust no indifferent Christian, that in singlenesse of heart seeketh the trueth, either will or can iustly repproue vs. And as hitherto I haue shewed what consent there is in the groundes of their doctrines, betweene S. Paul who wrote to *Rome*, to confirme them in the faith, & S. Peter who (they say) wrote from *Rome*, and S. Marke also, who wrote his Gospell at *Rome* as in histories it is recorded: so now in one point let vs see what Saint Peter thinketh, in one poynt I say not touched by Saint Paule in that epistle, although in other places plentifully enough by him deliuered. Saint Peter therefoze in handling the duties betweene man and wife, both thereby commend the honourable estate of marriage, as a state of life whereof God hath a care, and therefore giueth lawes and rules, in obseruing whereof husbands and wiues may serue and please God. And if he had so verie well liked of single life, as they who call themselves his successors doe, hee woulde no doubt haue taken occasion, to haue

Marriage and
vous.

with the new Romish Religion.

haue put in some caueat for the same. But himselfe was married as the Rhemistes themselves confesse, and though out of Hierome they would proue, that being called to be an Apostle he forsooke his wife: yet how false that is, Saint Peter himselfe doth plainely enough declare. For he exhorteth Husbands to dwel with their wiues according to knowledge that is, to keepe and continue holily and kindly with them, not vngodly and vncourteously to forsake them. And shall we imagine that S. Peter would teach others and not himselfe? or say one thing, and doe another? or that in wordes exhorting them not to depart from their wiues, by his example he would moue them to leaue them? That be farre from vs once to imagine. And this we may be sure of, that if he had forsaken his wife, as our popish Catholickes now, or some other in former times, iniurious to that holy ordinance did surmise, he would yet so haue tempered this his general commandement, that his example should not haue bene manifestly repugnant to his doctrine. Wherefore that he was married the scriptures report, and it is by our aduersaries confessed: but that he forsooke his wife, it hath no shewe of prooue, no colour of trueth. Yea further the Apostle doth insinuate that the dwelling together of man and wife in knowledge, is a furtheraunce to their prayers. And therefore vnto that former exhortation he addeth these wordes: That your prayers be not hindred. Whereby declaring, that the dwelling together of man and wife as they ought to doe, is a furtheraunce to their prayers. Whereas as on the contrarie, their separating of themselves in bodie, may breed such an alienation of mindes, with other great inconueniences, as may interrupt their prayers. And although S. Peter meane not hereby that they should so continually dwel together, as that they might neuer withdraw themselves the more freely to consecrate as it were, and wholly giue themselves to prayer and fasting: yet would he doubtlesse according to S. Pauls rules, haue such their abstinence when anie is, To be by consent, for a time, and againe to come together, that Sathan should not tempt them for their incontinencie. For all men and women are in danger of his assaults, and therefore To auoyd fornication, let euery man haue his wife, and let

Marke. 1. 30.
vpon Math. 8
ver. 14.

1. Pet. 3. 7

1. Pet. 3. 7

1. Cor. 7. 5.

2.

Auncient Roman faith compared

1. Cor. 7. euery woman haue her owne husband, saith his fellow apostle. And although men or women may for a time feele themselves boide of wanton and vnchast lusses, yet because, Not all men
 Math. 19. 11. can receiue this thing saue they to whom it is giuen, seeing I say it is not in their power, but a rare gift of God, which how long they shal haue it they are not certain, (yea to know who giveth it is a high point of wisdom the wiseman saith: What madnes is it to promise that which thou canst not performe? Or to seeke for that which is not necessarie for thee: or to indue to please God, with that which he requireth not of thee? How much better is it for vs, to marke the good counsell and godly aduise of S. Paule, It is better to marie then to burne, and this commandment of the Apostle Peter, Let the husbands dwell with their wiues, as men of knowledge. And this is the auncient faith, and the holy practise of the Church of Rome in her purer age.

Vowing of
single life.

1. Pet. 3. 7.
1. Cor. 7. 5.

But the Church of Rome since that time, which would seem more holy then euer god made her, or more perfect then he requireth, prophanely accompting of this holy ordinance, as not pure inough for their vnpure Priests: will not admit any into their holy orders of Priest or deacon that will not wholly renounce for euer, this holy institution, and vowe to lyue alwayes a single life. Which their impious and seruile ordinance hath not one probable prooffe, out of Gods word, neither was it the auncient doctrine of the Church of Rome, in so much as some of them selues, euen halfe ashamed of their forefathers doings, confesse that in the primitiue Church there was no such thing required, but that all men that would might marye. As for such as are maryed, if they wil be made priestes, or enter into their orders, they must not by their tyrannicall decree and decretals any more dwell with their wiues as S. Peter willeth, but they must rather defraude one another for euer which Paul forbideth, and with greate reason mysliketh. Thus this their vowing of perpetuall single life, they doe not onely highly commend, but also do force their clergy to obserue the same: & yet it is not in al the Scriptures old nor new once commanded or comended vnto that calling about any other, not once spoken of or practised that can appeare in the old Roman Church. And perfor-

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formance of the duties of mariage which so straitly thapostles require of all that are married without exception, is not onely not furthered in the Romish Church that now is, but also hindered in some with great seueritie. And in such sort do they in all points almost behaue themselves, as if they were of purpose disposed or set vp, if not quite to abolish, yet dangerously to corrupt, alter, and change, whatsoeuer Christ and his Apostles left pure & sincere. And thus much of the contrarietie of their doctrine, that now call themselves the Church of Rome, to that which thapostles taught among the Romanes.

Now therefore in respect of their cloked falshood as *Barnard* speaketh, in that they hide as he saith that which is (true) & falsly inuent that which is not, wee may iustly say of the Church of Rome, as the same Father complaneth of the whole Church, but especially in respect of the pride and abuse of that Church, Al friends, and all foes, all necessaries, all aduersaries, all of one house, none that insue after peace, al neighbors, all seeke their owne, all Christes seruants, all serue Antichrist. Or as in another place hee bemoaneth the pitifull estate of the Church. Peace in respect of pagans, peace from heretikes, but no peace with false children. Thou (O Lord Iesus) hast multiplied the people, but hast not increased our ioy: because many are called but few are chosen. And how little cause the Church of *Rome* hath, to reioyce in her Catholikenes, and to brag of her multitudes, how little cause she hath to increase her ioy if she thinke earnestly of it, let the godly reader indifferently consider. For seeing shee leade men from the pure waters of the worde of truth, vnto the vnsauorie puddles of her owne inuentions, and hath corrupted that sincere milke, that the auncient *Romanes* fed vpon, with the poyson of her owne traditions, wherewith the Church of *Rome* is now most dangerously and deadly infected: the moe that follow her, the moe shall testifie that they are deceaued by her, & the greater that the multitude is that shee misleade, the heauier in the end shall her iudgement be. For seeing the inhabitants of the earth, are drunken with the wine of her fornication, therefore shall her plagues come at one day, death, and sorow, and famine, and shee shall be burnt with fire: for strong is the Lord God which will condemne her.

Sup. Cam. scr.
34

*In Psal. Qui
habitat, ser. 6*

*Reuel. 17. 2.
& 18. 3.
Reuel. 18. 8.*

Auncient Roman faith compared

CHAP. XX.



N Besides these things, which this degenerat Romishe Synagogue teacheth and doth, contrary to the Doctrine and practice of the godly, in the first and purer age of that auncient Church of Rome: there are also many other things reckoned now in the Romishe Church, for some principall poyntes of religion, the denial or very doubting whereof, would be punished among them with death and distruction, which were not then among the godly once named or thought vpon: nay rather which doe mightely and manifestly impugne that which they taught. But because my purpose is in this treatise only to shew how farre unlike that auncient sayth of the Romanes, is to this new religion of the Romishe Church, by comparing that olde faith, with this newe Religion, (which hitherto I haue sincerely doone:) it shall be sufficient onely to name these doctrines and doings, which now they haue into great accompt (as I can remember them) vntill they proue out of such histories of that Romane faith as are of good record, that they were vsed in that primitiue Roman Church. First for that their gaynesfull market and faire of Purgatorie fire: where doe they finde it in the fore named writings? In what place of S. Pauls Epistle to the Romanes? in what text out of S. Peter or S. Marke? Out of S. Paule to the Romans they will not so much as dreame of anye proue, neither yet dare the learnedest sort of them, alleadge any thing out of saint Peter. But yet the Rhemistes woulde sayne make the ignorant beleue, that there is somewhat in saint Peter, for proue of deliuering the soules out of some place of torment after this life. What that place is they dare not tell vs confidently: that it is *Limbus patrum*, (the place where they imagine the saythfull Fathers befoze Christ after death were kept) they will not affirme. And they doe the moze wisely. For saint Peter there saith onely thus much, that Christ (who was alwayes present with his Church) Preached in spirit (not going downe in soule) to the spirits or soules that are now in prison, which were in time past

Purgatory.

1 Pet. 3. 19

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past disobedient: nowe this presence of Christ, beeing but in power of his spirit, to wit of his diuinitie or godhead. Agayne it was to the destruction of those disobedient and stubberne men, that would not heare Noah his preaching (for but viii. soules onely were saued:) and therefore howe little this will helpe, their Purgatorie now or *Limbus patrum* then, it is easie to see. But on the contrarie S. Marke doth plainly wyng from them, one of the places which especially they rest vpon for prooffe of their purgatorie. For whereas our Saviour Christ in sainte Matthew speaking of the sinne against the holy Ghost saith, It shall not be forgiven him, neither in this world, nor in the world to come. (Therefore say they, there are sinnes that are forgiven after this life, which must needs be in purgatory.) Saint Marke who cometh after saint Matthew, and hearde belike his Maister saint Peter expound Christs meaning concerning that manner of speech (scilicet out of S. Hierom, and Clemens of Alexandria, the Rhemistes themselves confesse, that S. Marke was Peters interpretoz, and according to that hee had heard of the mouth of S. Peter, wrote at Rome a bryefe Gospell, at the request of the brethren, which Peter also approued and allowed of.) S. Mark I say who had such a teacher, doth thus teach vs to expound or vnderstand those words of S. Matthew, that hee that sinneth against the holy Ghost, hath not forgiveness for euer, but shalbe guiltie of eternall death. So that if S. Peter himselfe be of that minde that S. Marke his disciple was, we see hee did not once dreame of any remission of sinne in another world, by these words of our Saviour Christ, but expoundeth S. Matthew his sence to be (for the latter must expounde the former, when M. Bellarmine hath doone what he can to the contrarie) that such sinne shal neuer be forgiven. And then I trust our aduersaries will not thus reason, The sin against the holy ghost shal neuer be forgiven, therefore some sinnes shal after this life, or in an other worlde be forgiven, for then the children would spit and laugh at their folly. And yet out of these words, thus by S. Marke expounded, all the Priestes at Rome and Rheines cannot otherwise proue this their conclusion. Peere a kinne to this purgatory, is their *Limbus puerorum*, where they place children not baptised, but let them heve what warrant they

Math. 12. 32

Arg. in Evang.
Marci.

Mark. 3. 29.

De purgat. li.
I. cap. 4.*Limbus puerorum.*

Auncient Roman faith compared

Pilgrimages.
Pardons.

Agnus dei.
Blessed
graines.

Crosses.

Reliques.

they haue for the same, what proue that it was then belieued, when the Faith of the Romans was commended. Their Pilgrimages, pardons, and indulgences; are very holy things, if we will belieue the Popish Church, that now is called the Catholike Church of Rome. But where doth Saint Paule commend them to the Romans? Where doth S. Peter (that had as good power to giue pardons as any Pope could haue) either practise it, or where doth he or his disciple commaund such things? And besides such pedlary ware, *Agnus dei*, blessed graines, and such paltry stuffe, sent abroad in great packs into all places to abuse the world, are thought to haue many vertues, and to be of great efficacie for many good purposes: But I pray you my Pastors of Rome, when did S. Peter bestow his time in making such trifles, or in packing by such wares (to sell vnto Christians all Christendome ouer) as it were in pedlers packs? And how necessarie they will account the crosse to be, in all their ceremonies and seruices, he that readeth their books cannot but see. And whatsoener antiquitie they will pretend for the same: yet they cannot teach, that S. Paule, and S. Peter either taught the Romans to vse it, or themselves made any either vpon themselves or other. Reliques they loue so well, that if they cannot get the boans or reliques of good men and women, yet any other such like, be they of men or women neuer so bad will serue their turne, so that they be said to be the Reliques of such a Saint. Whereby it cometh to passe, that some men and women, who while they liued, were like others, hauing no superfluous lymmes of their bodie, now when they are dead, are by these Romish charmers turned into such monsters, as that they haue some many heads, others many legges, others great numbers of armes: and so the parts of their bodies are multiplied exceedingly. (belike they were buried in a fruitfull soyle) and yet every Priest, that sheweth these reliques, commend that they haue to be the true relique, & some miracle, or vision, euery one of them also would commonly saie, to proue that which they said of their relique to be true. And yet many of them must needs be false: For one man or woman had but one head, two armes, and so of the rest accordingly. And therfore all besides that one head, or those other true

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true parts of the bodie must needs be false. It is written that one of our Kings of England named Edward, was euill troubled with the scotthache. And who knoweth not that Saint Apolines teeth, are a present remedie for the same disease, yf their lyes may goe for true reportes. King Edward therefore belike, being desirous to haue the true teeth of S. Apoline, to aply to his teeth, commaunded that the teeth of S. Apoline, that were in all the Churches through the Realme kept for reliques, should be sent to him, which being brought, were found mo then would goe into some greate Hogshedes or vessels. And yet I warrant you y in every Church they were perswaded, that they had in deed S. Apolines teeth. But in the au ncient faith of the Romans, what mention is made, or what example is found, of any such reliques. To these may be added their Shrift and Satisfaction, very inturions to Christ his death, and that satisfaction which he in his body, hath made for vs, by that one onely sacrifice, which vpon the altar of the crosse he offered to his father. Their number of se- ven Sacraments, hath no warrant out of any of these writings. And to be short their prayer in an vnknown tongue, and strange language, not vnderstoode of them selues that do pray, I would haue them to shew how this together with their halting of the ~~making~~ of Christs bodie and bloude and many such like things, can be proued to be taught by word or dede vnto that primitive Church of Rome by S. Paule, S. Peter, or S. Marke, which thing they can neuer doe. If then in all such poynts as are in controuersie among vs, wherof we find anie thing deliuered to vs, by these holy men & messengers of God, the Church of Rome (if shee teach not cleane contrarie) wandreth verie much from that au ncient Romane faith, as in the 19. first chapters of this treatise it doth (I trust) appeare: And if in these latter points of religion mentioned in this last chap. which they also make gret accompt of, they haue neither word nor example of these Apostles or S. Marke, to commende vnto the world, such doctrines & deuises: what cause is there I pray you, why that apostolicall Church of Rome, that hath so ma- nifestly

Shrift.
Satisfactions

7 Sacraments.

Praying in an
vnknown
tongue.

Communion

Auncient Roman faith compared

nyfelly reiected that old faith, and so wholly corrupted the auncient religion that ther was taught, shoul so confidently term her selfe the Apostolicke and Catholicke Church of Christ. With what face dare they tel vs, that the faith of Rome is commended, when as nothing doth moze conuince them of Apostacy, then to try the leaden religion that now is there taught, by the touchstone of that faith that then was there preached. And with shame enough may they tell vs, that that faith of the auncient Romans is commended, which most cruelly and stubbornly condemne the same, & persecute it most bloodily in Christ his members, as our faith so wholly and perfectly agræing with the Apostles doctrine, yet pursued of them with an immortal hatred, intollerable rage, and tyrannicall violence doth plainly prout. We say therfore, that that auncient faith of the Romans was worthely praysed. By it we can and doe confirme our doctrines: By it we may and haue dispooued their errors. If wee swarne one lot from that faith, we craue no credite, to our words or writings, no pzenfence or acceſſe to our temples. And because they haue forsaken it, we hold them as Antichristian Apostataes, and forsake their wil worshipings and superstitious assemblies, according to the prophetes precise and seuerer prohibition, and thapostles comfoztable application thereof. Beare not the yoke with vnbeleeuers, but come out from among them, and separate your selues sayth the Lorde, and touch not vn-cleane thing and I will receaue you, and I will be a father vnto you, and you shall be my sonnes and daughters saith the Lord God Almighty. Whose assured and vndoubted kindnesse because wee cannot but accept off, seeing we know him to be a most louing Father, therfore we dare not but detest and hate, the seducing wayes of the Church of Rome, because she is a deceauing and a mercilesse stepmother. Whose pathes doe lead to death, and they that walke in her wayes shall finde destruction: the remembrance whereof if it be fearfull to vs the Lord strengthen vs with his grace to strue to auoyde it.

Pla. 51. 11.
ver. 50. & 51.
2. Cor. 6.

FINIS.

